THE
Poor Man's LIBRARY:
OR,
Guide to Salvation.

CONTAINING

I. A ſhort HISTORICAL CATECHISM, Collected from the HOLY SCRIPTURES.

II. An Enlargement thereof in moſt controverted Points, about FAITH and GOD'S WORSHIP.

III. PRAYERS and MEDITATIONS, with Directions conformable to the foregoing Inſtructions.

Meditate upon theſe things, give thy ſelf wholly to them, that thy Profiting may appear to all. Take heed unto thy ſelf, and unto thy Doctrine; continue in them; for in doing this, thou ſhalt both ſave thy ſelf, and them that hear thee. 1 Tim. 4. 15, 16.

By the AUTHOR *of the* Paſtoral Inſtructions.

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TO THE

Christian Reader.

Christian Reader, of what Profession soever thou be, if thou hast any Sense of God, of the End for which he created thee, or of the Life to come; thou must surely believe, that thy greatest and daily Concern ought to be how to save thy Soul. For what is a Man profited, if he shall gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul? *For securing which, all Obstacles ought to be removed, all Care taken, and Endeavours used during the whole Course of our Life; which is only given us to prepare for the Life to come.* For many are called, but few chosen, *Mat.* 20. 16. *by reason Men neglect to make right use of the Time and Means God has appointed for obtaining their Salvation.* Wherefore, the rather, Brethren, give Diligence, to make your Calling and Election sure, 2 *Pet.* 1. 10. Set your Affections on things above, not on things on the

Earth, *Col.* 3. 2. *Therefore Chriſt ſays,* Take no thought, ſaying, what ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed: (For after all theſe things do the Gentiles ſeek.) Your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the Kingdom of God, and his Righteouſneſs, and all theſe things ſhall be added unto you, *Mat.* 6. 31, &c. Enter ye in at the ſtrait Gate; for wide is the Gate, and broad is the Way that leadeth to Deſtruction, and many there be who go in thereat: but ſtrait is the Gate, and narrow is the Way which leadeth unto Life, and few there be who find it, *Mat.* 7. 13, 14. There is a Way that ſeems right unto a Man, but the End thereof are the Ways of Death, *Prov.* 16. 25. *For avoiding which, we are adviſed to* beware of falſe Prophets, who come to us in Sheeps clothing, but inwardly are ravening Wolves. Ye ſhall know them by their Fruits, *Mat.* 7. 15, 16. *For avoiding thoſe, and giving ſuch as want to be directed in the right Way to Heaven, in the true Faith, in the Principles and Duties of Chriſtian Religion, a true Senſe and Knowledge thereof; the following Collection is made. And ſince* all Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs; that the Man of God may be perfect, throughly furniſhed unto all good Works, 2 *Tim.* 3. 16, 17.

16, 17. *The following Historical Catechism, collected from the Old and New Testament, is placed in the Beginning of this Book, upon hopes the Readers will be induced thereby to apply themselves to an humble and attentive reading those sacred Books, out of which it is Collected; but lest many should want, either time or industry so to do, in the second Part of this Collection, Protestants will find the very Words of their* English *Bible, printed at* London, *in the Year of our Lord God* 1640, *exactly cited, for Confirmation or Proof of such Truths as are contained in each Lesson; in the Translation whereof, if some Corruptions be alledged, such should not be attributed to the Collector, who places the Words exactly as he readeth them printed in the said Protestant* English *Bible, but either to the Translators thereof, or to the Mistake or Oversight of the Printer, which may happen even in the greatest Diligence: for rectifying which, recourse ought to be had to such Translations as the Church has successively in all Ages from the Apostles time, till this present, approved; contrary to whose Sense, whosoever interpret the same in any controverted Point of Faith, preferring their own, or any other Man's private Judgment, Opinion, or Fancy before the Sense or Interpretation of the* Holy Catholick Church, *have always, according to Christ's Order, been looked on as no part of* Christ's *Church, and so not in the way of Salvation.* If he neglect to hear the Church, let him be unto thee, as an Heathen Man, and a Publican,

lican, *Mat.* 18. 17. Therefore, Brethren, stand fast, and hold the Traditions which ye have been taught, whether by Word, or our Epistle, 2 *Thes.* 2. 15. Take heed unto thy self, and unto thy Doctrine; continue in them; for in doing this, thou shalt both save thy self, and them that hear thee, 1 *Tim.* 4. 16. *Which is the sincere Desire of the Collector, whose Prayer is,* Blessing, Glory, Wisdom, Thanksgiving, Honour, Power, and Might, be for ever and ever unto our God, *Rev.* 7. 12. Who will have all Men to be saved, and come unto the Knowledge of the Truth, 1 *Tim.* 2. 4. *that sincerely endeavour to learn, and do what God requireth them to do for his Glory, and their own Salvation.*

Holy-Days of Obligation, are,

ALL Sundays, Circumciſion, Epiphany, the Purification, Annunciation, Aſſumption and Nativity of our Bleſſed Lady, all the Twelve Apoſtles, St. *Joſeph*, St. *George*, Invention of the Holy Croſs, Nativity of St. *John Baptiſt*, St. *Anne*, St. *Laurence*, St. *Michael*, All Saints, the Conception, Chriſtmas-day, St. *Stephen*, St. *John*, Holy Innocents, St. *Thomas* of *Canterbury*, St. *Sylveſter*, Eaſter-day, and the two Days following; Aſcenſion, Whit-Sunday, and the two Days following; Corpus Chriſti.

Faſting Days, are,

ALL *Lent*, except Sundays; Ember-days, the Eves of Chriſtmas, Whitſuntide, of the Nativity, Purification, Annunciation, (if not in Eaſter-week) and Aſſumption of our Lady; of All Saints, of the Twelve Apoſtles, (St. *John*, and St. *Philip*, and St. *James* excepted) of the Nativity of St. *John Baptiſt*, and St. *Laurence*. All Fridays, except in the Twelve Days of Chriſtmas, and between Eaſter and Whit-Sunday, except alſo when an Holy-Day out of *Lent* and Ember-weeks falls on a Friday; in caſe a Holy-Day falls on a Monday, the Eve is faſted on Saturday before.

Days

Holy and Faſt Days.

Days of Abſtinence, are,

ALL Saturdays, except in *Lent*, and Ember-weeks, Fridays within the Twelve Days of Chriſtmas, and between Eaſter and Whit-Sunday. Three Rogation Days before the Aſcenſion; St. *Mark*'s Day, if it falls not in Eaſter-week. Chriſtmas-day is neither Faſt nor Abſtinence when it falleth on a Friday or Saturday.

Ember Days,

ARE Wedneſdays, Fridays, and Saturdays next following the firſt Sunday in *Lent*, Whit-Sunday, Exaltation of the Holy Croſs, and St. *Lucy*'s Day.

The Sunday falling on St. *Andrew*'s-Day, or next to it, is *Advent* Sunday.

The ſolemnizing Marriage is forbid from the firſt Sunday in *Advent*, till after Twelfth Day, and from the Beginning of *Lent*, till *Low*-Sunday.

Rogation-Sunday	is	Five Weeks	after Eaſter.
Aſcenſion-Day		Forty Days	
Whit-Sunday		Seven Weeks	
Trinity-Sunday		Eight Weeks	

January hath xxxi Days.

A	1	CIRCUMCISION. *Meadwin* C.
b	2	*A thouſand Martyrs at Lichf.*
c	3	*Theodoric K.* M.
d	4	*Rumon* B. C.
e	5	Teleſph. P. M. ✝ *Edward* K. C.
f	6	EPIPHANY. *Peter* Ab.
g	7	*Cedda B. of London.*
A	8	*Wulſy B. of Sherb.*
b	9	*Brithwald* A. B. *of Cant. Adrian* Ab.
c	10	*Sethrid Sedrido* V. *Abbeſs.*
d	11	Hyginus P. M. *Duffus* K. *M.*
e	12	*Bennet* Ab.
f	13	*Kentigern B. of Glaſco.*
g	14	Hilary B. Felix Pr. M. *Beuno* Pr. C.
A	15	Paul firſt H. Maurus Ab. *Ceolulph.* K. C.
b	16	Marcellus P. M. *Henry* H.
c	17	✝ Anthony Ab. H. *Ulfrid* B. M.
d	18	✝ Ch. of Pe. at R. Priſc. V. M. *Deicola* Ab.
e	19	Marius Marth. &c. *MM. Wolſtan* B. C.
f	20	Fab. & Sebaſt. MM. *Rich. of Hampool* H.
g	21	✝ Agnes V. M. *Malcalin* Ab.
A	22	Vinc. & Anaſt. MM. *Brithwald* B. C.
b	23	Raym. C. Emerent V. M. *Theorgith* V.
c	24	Timothy *B.* M. *Cadock B.* M.
d	25	✝ Conver. of Paul Ap. *Itha* V.
e	26	Polycarp *B.* M. *Bathildis* Q. *of Fr. Abbeſs.*
f	27	✝ Jo. Chryſoſtom B. C. *Palladius B.* C.
g	28	Appar. of Agnes. *Sexulph.* B. *of Lichf.* C.
A	29	Francis Sales *B.* C. *Gildas Sen.* H.
b	30	Martina V. M. *Gildas* Jun.
c	31	Pet. Nolaſcus C. *Wilgis* Ab.

February hath xxviii Days.

d	1	*Faſt.* Ignatius B. M. *Brigit* V.
e	2	PURIFICATION. *Laurence* A. B. *of Cant.*
f	3	Blaſius B. M. ✝ *Wereburg* V. *Abbeſs.*
g	4	Andreas Corſin. C. *Gilbert* C.
A	5	Agatha V. M. *Indract and his Comp. MM.*
b	6	Dorothy V. M. *Inas* K. *of the W. Sax.* Mo.
c	7	Romald. Ab. *Augulus* B. of *Lond.* M.
d	8	John of Matha. C. *Elfled* V. *Abbeſs.*
e	9	✝ Appollonia V. M. *Telcan* B. *of Landaff.*
f	10	✝ Scholaſtica V. *Trumewin* B. *of the Picts.*
g	11	*Cedmon, ſirnamed Simplex, a Lay Brother of*
A	12	*Edilwald* C. B. (*Strenſhall.*
b	13	*Ermenild* Q. *Abbeſs of Ely.*
c	14	Valentin Pr. M. *Nectan* C.
d	15	Fauſtin & Jovita MM. *Sigfride* B. Ap. *of the*
e	16	*Juliana* V. M. (*Goths. Oſwy* K. *of Northum.*
f	17	*Finan.* B. Ap. *of the Merc.*
g	18	Simeon B. *M. Tranſl. of Edward* K. M.
A	19	*Acca* B. C.
b	20	*Tranſlat. of S. Mildred.*
c	21	*Cymbert* B. *in the Iſle of Wight*, &c.
d	22	✝ Ch. of Pe. at Ant. *Tranſl. of Gudwal* B. C.
e	23	*Faſt. Milburg.* V. *Abbeſs.*
f	24	MATTHIAS Ap. ✝ *Ethelbert King of Kent.*
g	25	*Furſeus* Ab.
A	26	*Milwide* V.
b	27	*Elvius* B. C.
c	28	*Oſwald* B. *of York* & C.

On Leap Years, *February* has 29 Days.

March

March hath xxxi Days.

d	1	+ *David B. C. Swibert B. of Werd.*
e	2	*Chad B. of the Mercians* & C.
f	3	*Wenlock* Ab.
g	4	Caſimir C. Lucius P. M. *Owen* Mo.
A	5	*Piran B. in Ireland, afterward* H. *in Cornw.*
b	6	*Fridolin* Ab. (Eſterwin Ab.
c	7	+ Th. of Aq. Doct. Perpet. & Felic. *MM.*
d	8	John de Deo C. *Felix B.* Ap. *of the Eaſt Ang.*
e	9	Frances Wid. of Rome. *Boſa* B. C.
f	10	Forty Martyrs. *Himelin* H.
g	11	*Liephard B. of Cant.* M.
A	12	+ Gregory P. Ap. of Engl. E. *Brian* K. M.
b	13	*Cungar* H.
c	14	*Alfrid* K *of Northumb.* C.
d	15	*Ariſtobulus* B. M. *ſent by St. Peter into Brit.*
e	16	*Adaman* C.
f	17	+ Patrick B. Ap. of Ireland C.
g	18	+ *Edward* K. *of the Weſt Saxons* M.
A	19	JOSEPH *Conf. Alkmund* M. (*Lindiſ.*
b	20	+ Joach. C. Fath. of our Lady *Cuthbert* B. of
c	21	+ Benedict. Ab. *Herebert* Pr. H.
d	22	*Hamund B. of Sherburn*
e	23	*Finguar* M.
f	24	*Faſt. Lanfrank A. B. of Cant.*
g	25	ANNUNT. of the B. V. Mary. *William*
A	26	*Alfwold B. of Sherburn.* (*a Child, M.*
b	27	*Tranſlat. of St. Batildis.*
c	28	*Albert* A. B. *of Caſſel in Ireland.*
d	29	*Gundley* K. H.
e	30	*Patton B. of Werda in Weſph.*
f	31	*Tranſlation of S. Aldelm* B. C.

April hath xxx Days.

g	1	*Sadock and Adrian* Pr. CC.
A	2	✝ Fran. of Paula, Found. of the Minims. C.
b	3	*Rich. B. of Chicheſt.* (*Ebba jun. Abbeſs. M.*
c	4	*Guier* Pr. H.
d	5	Vincent C. *Gotebald* B. C.
e	6	*Elſtan B. of Wilton.*
f	7	*Bernack* Ab. *in Wales.*
g	8	*Lethard B.*
A	9	*Giſla and Rectrude* V V.
b	10	*Paternus.* Mo.
c	11	Leo P. ✝ *Guthlack* H. *of Croyland.*
d	12	*Mechtild* V.
e	13	Hermenegild M. *Elſted Wid. at Glaſteah.*
f	14	Tiburtius Valer. & Max. *MM. Ethelnulph.*
g	15	*Paternus B. in Wales.* (K. *of the W. Sax.*
A	16	*Maxentia* V. M.
b	17	Anicetus P. M. *Stephen* Ab.
c	18	*Oſwin* C.
d	19	*Elpheg.* A. B. *of Cant.* M.
e	20	*Ceadwal* K. *of the W. Sax. Adlar.* B. M.
f	21	✝ *Anſelm. A. B. of Cant.* (*Winch.*
g	22	Soter and Caius P. P. M. M. *Birnſtan B. of*
A	23	GEORGE M. Patr. of Engl. *E. Ethelred* K.
b	24	*Millet B. of Lond.* after *of Cant.* (*of W. S.* M.
c	25	✝ Mark Evang. ABST. *Egbert* Ab.
d	26	Cletus and Marcel. PP. *MM. Leofrick B. of*
e	27	*Walburg* V. *Abbeſs.* (*Exc.*
f	28	Vitalis M. *Ivo B.*
g	29	Peter *M. Paul B. of Leon in Little Brit.*
A	30	Cathar. of Siena V. *Erconwald B. of Lond.*

May hath xxxi Days.

b	1	PHILIP and JAMES. Apoſt. *Aſaph* B.
c	2	Athanaſius B. *Ultan* Ab.
d	3	The FINDING of the Croſs. *Walter* Ab.
e	4	Monica Wid. *Ethelred* K. *of the Mera.*
f	5	Pius V. P. *Richard* K.
g	6	+ John Ap. ad port. Lat. *Edbert* B.
A	7	Staniſlaus B. M. John *AB. of York* Surn. *of*
b	8	+ Appar. of Mich. *Wiro* C. (*Beverly.*
c	9	Greg. Naz. B. *Beatus* C. Ap. *of Switzerl.*
d	10	Antonin. B. Gordianus & Epimach. *MM.*
e	11	*Fremund M.* (*Henry B.* Ap. *of Finl. M.*
f	12	Nereus, Achil. Domit. V. & Pancrat. *MM.*
g	13	*Merwine* V. *Abbeſs.* (Remig. B. of *Linc.*
A	14	Boniface M. *Editha Sen.* V. *Abbeſs.*
b	15	*Dympna* V. M.
c	16	Ubaldus B. + *Simon Stock* C. *Carmel.*
d	17	*Carantock* (*Cernoc.*) C.
e	18	Venantius *M. Sewal* AB. *of York.*
f	19	Pe. Celeſt. P. Pudent. V. *Dunſt.* A.B. *of Cant.*
g	20	Bernardin of Siena. *Ethelb.* K. *of the Eaſt*
A	21	*Godrick.* H. *Conſtant. the Gr.* C. (*Ang. M.*
b	22	*Julia* V.
c	23	*William M. at Rocheſter.*
d	24	*Robert* B. *of Hereſ.*
e	25	Mar. Mag. Pazzi V. Urban P. M. *Aldelm* B.
f	26	Ph. Ner. C. Eleuther. P. M. *Aug.* Ap. *of*
g	27	John P. M. *Bede* Pr. Mo. (*Eng.*
A	28	*Theocus* H.
b	29	*Dubricius* B.
c	30	Felix P. M. *Heyna* V.
d	31	Petronilla V. *Wulfhild* V. *Abbeſs.*

June hath xxx Days.

e	1	*Wiſtan* M. *Prince of Mercia.*
f	2	Marcellin. Peter & Eraſ. *MM. Malcolm* K.
g	3	*Pega* V. (*of Scotl.*
A	4	*Petrock* Ab.
b	5	*Boniface* B. Ap. of Germ. *M.*
c	6	Norbert, B. Foun. of Prem. *Gudwal* B. *in*
d	7	*Robert* Ab. (*North Wales.*
e	8	*William* A. B. *of York.*
f	9	Primus & Felician. *MM. Columba* Ab.
g	10	✝ *Margaret* Q. *of Scotl.* E. (Ap. *of the Picts.*
A	11	✝ Barnaby Ap. *Egbert* K. *of North.* Mo.
b	12	Baſilid. Cyrin. Nabor. & Naz. *MM. Cunera*
c	13	Antony of Padua. C. *Elerius* Ab. (V. M.
d	14	Baſil the Great. B. *Brandan* Ab.
e	15	Vitus, Modeſtus & Creſcentia MM. *Ead-*
f	16	*Main* Ab. (*burg.* V.
g	17	*Botulph.* Ab.
A	18	Marcus & Marcel. *Bro.* MM. *Colman.* Ab.
b	19	Gervaſ. & Protaſ. *Bro. MM. Buriene* V.
c	20	Silverius B. M. *Tranſl. of Edward.* K. *of W.*
d	21	*Engelmond* .M. (*Sax.* M.
e	22	Paulinus B. ✝ *Alban Protomar. of Brit.*
f	23	*Faſt. Ediltrude* (*Audrey*) Q. V. *Abbeſs.*
g	24	NAT. JOHN BAPTIST. *Barthol.* Pr. H.
A	25	*Amphibalus* B. *M. Adalbert* Deacon.
b	26	John and Paul *Bro.* MM. John Pr. & C.
c	27	*Levine B. M.*
d	28	*Faſt.* Leo P. *Agatha* V. *Abbeſs.*
e	29	PETER & PAUL Ap. *Hugh a Child, M.*
f	30	✝ Commem. of Paul Ap. *Theod. A.* B. *of* (*Cant.*

July hath xxxi Days.

g	1	*Julius and Aaron* M. M. (*Oudock B. Land.*
A	2	✝ Visit. of our La. Proces. & Martin. *MM.*
b	3	*Guthagon* H.
c	4	*Odo* A. B. of *Cant.*
d	5	*Modwen* V. *Abbes.*
e	6	*Sexburg* Q. *Abbes.*
f	7	*Translat. of S. Tho.* of *Cant. Willibald* B.
g	8	Eliz. Q. of Portug. *Edgar* K.
A	9	*Ethelburg* Q. *Abbes.* (*Grimbald* Ab.
b	10	7 Brethr. *M. M.* Rusina & Secun. Sist. *MM.*
c	11	Pius P. M. *Withburg* V. *Abbes.* (*M. M.*
d	12	J. Gualb. C. Nab. & Fel. MM. *Killian. &c.*
e	13	Anaclet. *P. M. Mildred* V. *Abbes.*
f	14	Bonav. B. *Mercellinus* Pr. Ap. of *Geld.*
g	15	Henry Emp. *Transl. of Swithin* B. of *Winch.*
A	16	*Osmund* B. of *Sarum.*
b	17	Alexius C. *Kenelm* K. of *Mercia* M.
c	18	Symphoros. and her 7 Sons MM. *Edburg.* V.
d	19	*Diman* Mo.
e	20	Margaret V. M. *Alswith* Q.
f	21	Praxedes V. *Arbogastus* B. of *Strasb.*
g	22	✝ Mary Mag. *Lewine* V. M.
A	23	Apollinaris B. M. *Vodin* B. of *Lond.* M.
b	24	*Fast.* Christ. V. M. *Rufin & Ulfald Bro. MM.*
c	25	JAMES Ap. Cristoph. *M. Adelher* Pr. *M.*
d	26	ANN Moth. of the Bl. V. *Christina* V.
e	27	Pantaleon *M. Joseph* of *Arimathea.*
f	28	Naz. Cels. & Vict. P. *MM.* Inno. P. *Samps.* B.
g	29	Martha. V. Fel. *P. M.* Simp. Fau. & Be. *MM.*
A	30	Abd. & Sen. *M. M. Tatw.* B. C. *Germ. Lup.* B. B.
b	31	✝ Ignat. Found. Jes. *Neot.* Mo. H.

Auguſt hath xxxi Days.

c	1	✝ Pet. ad Vinc. Macchab. *Ethelwold.* B.
d	2	Stephen. P. M. *Kined.* H. (of *Wincl.*
e	3	Invent. or Find. of St. Steph. *Domitius* Mo.
f	4	✝ Dominic Found. of Domin. *Ivo* B.
g	5	✝ Mary ad nives. *Oſwald* K. *of North.* M.
A	6	✝ Tran. Chr. Xyſt. P. M. Felici. & Ag. *MM.*
b	7	Cajetan C. Donatus B. M. Cl. *Ruſina* (*Hen.* B.
c	8	Cyriac. Larg. & Smarag. MM. *Briac.* B.
d	9	*Faſt.* Romanus M. *Hugo* B. of *Ely.*
e	10	LAURENCE Deac. M. *Henry* K.
f	11	Tiburt. & Suſan. M. M. *Gilbert* B. of *Chich.*
g	12	✝ Clare V. *Alcuin* C. *Steph.* B. of *Lond.*
A	13	Hippol. & Caſſian. MM. *Wigbert* Fr. M.
b	14	*Faſt.* Euſebius C. *Werenfrid* Ap. of *Geld.*
c	15	ASSUMP. of the B. V. *Mary. Marg. Prioreſs.*
d	16	Hyacinth. C. *Alexander* C.
e	17	*Thomas Archdeacon of Northumb.*
f	18	Agapitus M. *Helen Mother of Conſtant.*
g	19	*Clitank* K. of *Brecknock M.*
A	20	✝ Bern. Ab. *Oſwin* K. of *North.* M.
b	21	*The two Arnolds* Bro. *MM.*
c	22	Timothy Hippol. & Symphor. *MM. Arnulph.*
d	23	*Faſt.* Phil. C. *Juſtinian* Mo. *M.* (H.
e	24	BARTHOLOMEW Ap. *Alice Prioreſs.*
f	25	Lewis K. of *Fr. Ebba V. Abbeſs.*
g	26	Zephyrin. P. M. *Bregwin* A. B. of *Cant.*
A	27	*Decuman* H. M.
b	28	✝ Auguſt. B. Doct. Hermes M. *Regulus* C.
c	29	✝ Behead. of Jo. Bap. Sabina M. *Sebbus* K.
d	30	Felix & Adauctus *MM. Fiaker* Mo. H.
e	31	Raym. Nonnatus C. *Aidan* B. of *Lindisf.*

September hath xxx Days.

f	1	Giles Ab. & 12 Bro. *MM. Elpheg.* B. *Winch.*
g	2	Stephen K. of Hung. *Adaman* Ab.
A	3	*Manſuetus* B. of *Treves.*
b	4	*Marcellus* B. of *Treves.*
c	5	*Altho* Ab.
d	6	*Magnus* Ab.
e	7	*Faſt. Leofgar* B. of *Heref.* M.
f	8	Nat. of the B. V. *Mary.* Adr. M. *Ethelburg.*
g	9	Gorgonius M. *Oſmane* V. (Q. *Abbeſs.*
A	10	Nicolas Tolentin. *Otgerus* Pr. C.
b	11	Protus & Hyacinth. MM. *Bather* Ab. C.
c	12	*Eanſwid* V. *Abbeſs.*
d	13	*Werenfrid* Pr. C.
e	14	+ Exalt. of the Croſs. *Bernard* C.
f	15	Nicomedes *M. Edith* V. *Abbeſs.* (*Ninian* B.
g	16	Corn. P. M. Cyp. B. M. Euph. Lu. Gem. MM.
A	17	Impreſſ. Stigm. St. Fran. *Steph.* & *Socr.* MM.
b	18	Tho. de Villa nova. *Winock.* Ab.
c	19	Januar. B. & Comp. MM. *Theod.* A. B. *Cant.*
d	20	*Faſt.* Euſt. & Comp. MM. *Hereſwid.* Q. *Nun.*
e	21	MATTHEW Ap. & Evang. *Edilhun* C.
f	22	Maurit. & Comp. MM. *Quemburg* V.
g	23	Linus P. M. Tecla V. M. *Alfwold* K. of
A	24	*Tranſl. of Winibald* Ab. (*North.* M.
b	25	*Ceolfrid* Ab.
c	26	Cypr. & Juſt. MM. *Elvan* B.
d	27	Coſmas & Damian. Bro. MM. *Sigeb.* K. of *E.*
e	28	Wenceſlaus M. *Lioba* V. *Abbeſs.* (*Ang.* M.
f	29	DED. of S. MICHAEL. *Roger* B. of *Lond.*
g	30	Jerome Pr. Doct. *Honorius* A. B. of *Cant.*

October hath xxxi Days.

A	1	Remigius B. *Waſnulph* H. *Maliorus* M.
b	2	✝ Angels Guard. *Thomas* B. of *Hereſ.*
c	3	*Two Ewalds Brothers* & MM.
d	4	✝ Franc. Found. of Franciſc. *Edwin* K. M.
e	5	Placid. & Com. MM. *Wilfrid jun.* A. B. *York.*
f	6	✝ Bruno Found. of Carthuſ. *Iwy Deac.*
g	7	Marc. P. M. Ser. Bac. Mark Apul. MM. *Oſith*
A	8	Brigit Wid. Q. *Keyna* V. H. (Q. *M.*
b	9	Dionyſ. Ruſtic. & Eleuth. M. M. *Rob. Groſs-*
c	10	Fr. Borgia *C. Paulin* A. B. of *Y.* (*teſte B. of Linc.*
d	11	*Ethelburg* V. *Abbeſs.*
e	12	*Wilfrid Sen.* A. B. of *York.*
f	13	✝ Tranſl. of *Edward* K. *E.*
g	14	Calliſtus P. M. *Burchard* B. of *Wirtzb.*
A	15	✝ Tereſa V. *Tecla* V. *Abbeſs.*
b	16	*Lullus* A. B. *Mentz.* (M. M.
c	17	Hedwige Wid. *Ethelbright* and *Ethelred Bro*
d	18	✝ Luke *Evang. Ethbin.* Ab.
e	19	Peter of Alcantara. C. *Frideſwid* V. *Abbeſs.*
f	20	*Kenred* and *Offa* KK. *Monks.*
g	21	Hilarion Ab. Urſula & Comp. VV. M. E.
A	22	*Mello* B. of *Roven.*
b	23	*Syra* V.
c	24	*Maglorius* B. of *Dole.* (*John* of *Beverly.*
d	25	Chryſanth.—— and Daria MM. *Tranſl.* of S.
e	26	Evariſt. P. M. *Eata* B. C.
f	27	*Faſt. Rumwald* A. B. of *Mechlin* M.
g	28	SIMON and JUDE Ap. *Alfred* K. of *W. Sax.*
A	29	*Elfled* V. *Abbeſs.* (C.
b	30	*Egelnoth* (*the Good*) A. of *Cant.*
c	31	*Faſt. Foillan* B. M.

November hath xxx Days.

d	1	ALL SAINTS. *Cylla* V. *Abbeſs.*
e	2	✝ All Souls. *Vulganius* B. C.
f	3	✝ *Winefrid* V. M. (*Clarus* Pr. M.
g	4	Charles Borom. B. Vitalis & Agric. MM.
A	5	*Malachy* A. B. of *Armagh.*
b	6	*Iltutus* Ab.
c	7	*Willebrord* B. of *Maeſtrick.*
d	8	4 Crowned MM. Bro. *Willhade* B. of *Bremen.*
e	9	Ded. of Sav. Chu. Theod. M. *Kebius* B.
f	10	Triph. Reſpi. & Nympha M. M. *Juſtus* B.
g	11	✝ Martin B. Menna M. *Bertwin* B. C.
A	12	Martin P. M. *Lebwin* Pr. Ap. of the *Friſons.*
b	13	Didacus C. *Kilian* B. C.
c	14	*Laurence* A. B. of *Dublin.*
d	15	*Machutus* [*Malo*] B. C.
e	16	*Edmund* A. B. of *Cant.*
f	17	Gregory Thaum. *Hugh* B. of *Lincoln.*
g	18	✝ Ded. of Pet. and Paul's Church. *Fulco* C.
A	19	Eliz. Wid. Pontian P. M. *Ermenburg* Q.
b	20	Felix C. *Edmund* K. of *E. Ang.* M. (*Abbeſs.*
c	21	✝ Preſentat. of our Lady. *Columban* Ab.
d	22	Cecily V. M. *Bega* V. *Anchor.* (*Cant.*
e	23	Clement P. M. Felicitas M. *Eadfin* A. B. of
f	24	Chryſogon. M. *Chriſtina* V. *Abbeſs.*
g	25	✝ Catharin. V. M. *Anoth.* M.
A	26	Peter of Alex. B. M. *Egbert* M.
b	27	*Oda* V.
c	28	*Edwold* H.
d	29	*Faſt.* Saturnin. M. *Baruch* H.
e	30	ANDREW Ap. *Theanus* B. of *Lond.*

December hath xxxi Days.

f	1	*Virgilius* B. of *Saltzb.*
g	2	Bibiana V. M. *Weede* [*Eve*] V. *Abbeſs.*
A	3	✝ Franc. Xav. *Lucius firſt Chri.* K. of *Brit.*
b	4	Barbara V. M. *Birinus* B. Ap. of *W. Sax.*
c	5	Sabbas Ab. *Eanfled* Q. *Nun.*
d	6	Nicolas B. *Congillus* Ab.
e	7	✝ Ambroſe B. Doct. *Odwald* Ab.
f	8	✝ CONCEP. of the B. V. *Mary. Agatha* Q.
g	9	*Ethelgina* V. *Abbeſs.*
A	10	Melchiades P. M. *Daniel* B. of *Bangor.*
b	11	Damaſus P. *Boyſil.* Ab.
c	12	*Elfred* V.
d	13	✝ Lucy V. M. *Judocus* H.
e	14	*Edburg* V. *Abbeſs.*
f	15	Euſebius B. *Hilda* V. *Abbeſs.*
g	16	*Bean* C. B.
A	17	*Tetta* V. *Abbeſs.*
b	18	*Winibald* C. Ab.
c	19	*Macharius* Ab. C.
d	20	*Faſt. Mathild* [*Maewd*] Q.
e	21	THOMAS Ap. *Euſtachius* Ab.
f	22	*Hildelid* V. *Abbeſs.*
g	23	*Ithwaere* [*Futhwara*] V. M.
A	24	*Faſt. Ruthius* Mo.
b	25	NATIVITY of our Lord. *Gregory* Pr. Mo.
c	26	STEPHEN Protom. *Tatheus* H.
d	27	JOHN Ap. & Evang. *Gerard* C.
e	28	HOLY INNOCENTS. *Walſtan* C. H.
f	29	THOMAS of *Cant.* A. B. M. *Thomas* Mo.
g	30	*Egwin* B. C.
A	31	SILVESTER P. *Ethernan* Mo.

A SHORT
Hiſtorical CATECHISM;
BEING AN
ABRIDGEMENT
OF THE
Old and *New Teſtaments*,
AND
CHRISTIAN DOCTRINE.

The Firſt Leſſon: Of the Creation.

GOD, by his Word and Will, out of nothing created all things, both in Heaven and Earth, for his Glory, in ſix days, on the laſt whereof he made Man, and reſted the ſeventh day, deſiſting thereon from making new Creatures. In his own Image and Likeneſs he created Man, forming his Body of the Earth, but his Soul he made out of nothing; which being ſpiritual and immortal, he united to the Body, and Man became a living Soul, capable to know, love, and praiſe God.

The firſt Man was named *Adam*; from whoſe Side God taking a Rib, made thereof a *Woman*, called *Eve*, and gave her to *Adam* for a Companion, that they, being of the ſame Fleſh, might perfectly love each other, as one Body. Then God inſtituted *Marriage* between them: *Male and Female created he them; and God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the Earth*, Gen. 1. 27, 28. He alſo gave them liberty to eat of all the Fruits in *Paradiſe*, except thoſe of the Tree of Knowledge of Good and Evil. Theſe our firſt Parents, tho' intirely naked, had no Shame; becauſe they had no Malice, nor ſaw any thing but what was the Work of God, and conſequently good; knew no Inconvenience or Want, were ſubject to no Malady, were never to die, had they abſtained from the forbidden Fruit, and their Poſterity would have been always happy. God alſo created pure Spirits, *viz.* Angels.

Queſt. Who made the World? *Anſ.* God. *Q.* Of what? *A.* Of nothing. *Q.* How made he it? *A.* By his Word. *Q.* Why made he it? *A.* For his Glory. *Q.* Of what made he the firſt Man? *A.* His Body of Earth, but his Soul out of nothing. *Q.* Why did God make Man? *A.* To know, love, and ſerve him. *Q.* Of what made God the firſt Woman? *A.* Of *Adam*'s Rib, to ſhew they were of the ſame Fleſh. *Q.* What

was

was the earthly *Paradiſe?* *A.* A beautiful Garden; wherein *Adam* and *Eve* were placed by God, in a happy State, never to die. *Q.* What are the *Angels?* *A.* Pure Spirits, of a more excellent Nature than Man.

Second Leſſon: Of the Sin of Adam.

THE *Angels* that revolted againſt God, for their Rebellion were thrown into Hell, into eternal Fire. Theſe are Devils, who continually tempt Man to revolt againſt God. One of theſe malign Spirits taking the Shape of a Serpent, perſuaded the Woman to eat of the Fruit of the forbidden Tree: She eat thereof, and cauſed *Adam* to eat alſo. Then God curſed the Serpent, and declared, that of a Woman ſhould be born one, (the Saviour of the World) who ſhould cruſh the Serpent's Head, *viz.* deſtroy the Power of the Devil. Then he caſt *Adam* and *Eve* out of *Paradiſe*, and they remained in a miſerable Condition, loſt God's Grace, became expoſed to the Devil's Temptation, ſubject to all the Incommodities of the Body, and Death; alſo to Ignorance and Concupiſcence, which withdraws us from the Love of our Creator, is the Origin of all Sins, and leads to Death eternal. As *Adam* and *Eve* had no Children till after their Sin, their Deſcendants were born ſubject to the ſame Miſeries. Thus all Men are born in

Sin, Enemies to God, and Slaves to the Devil. This is that Evil, we call *Original Sin.*

Q. What is the Devil? *A.* An Angel that rebelled againſt God. *Q.* To What has God condemned him? *A.* Eternal Fire. *Q.* What is his Imploy? *A.* To tempt Men, and induce them to offend God. *Q.* How did he tempt the firſt Man? *A.* He took the Shape of a Serpent, and perſuaded the Woman to eat the forbidden Fruit. *Q.* What did ſhe after that? *A.* Induced her Huſband to eat alſo. *Q.* What then did God? *A.* He curſed the Serpent, and caſt *Adam* and *Eve* out of *Paradiſe.* *Q.* What did he promiſe them? *A.* That the Woman's Seed ſhould cruſh the Serpent's Head. *Q.* What meaneth that? *A.* That from her ſhould come the Saviour of Men, to the Ruin of the Devil's Power. *Q.* What was the Condition of Man after his Sin? *A.* Very miſerable, both as to Soul and Body. *Q.* What Evils befel him in regard to his Body? *A.* All ſorts of Incommodities, Maladies, and Death. *Q.* What in regard to his Soul? *A.* Ignorance and Concupiſcence, which is an Attachment to Self-love. *Q.* What do they produce? *A.* Sin. *Q.* What doth Sin produce? *A.* Eternal Death. *Q.* When had *Adam* and *Eve* Children? *A.* After they had ſinned. *Q.* Did their Sin paſs to their Children? *A.* Yes, and to their Children's Chil-

Children. *Q.* Doth this Evil ſtill continue? *A.* Yes, all Men are born therein, and 'tis called *Original Sin.*

Third Leſſon: Of the Deluge, and Law of Nature.

THE firſt Children of *Adam* and *Eve*, were *Cain* and *Abel*. *Cain* killed his Brother through Envy, and the Deſcendants from *Cain* were wicked. *Adam* had another Son called *Seth*, whoſe Children perſever'd in Piety, and the Fear of God; but their Race being mixed with the other, became corrupt. Thus all Men being addicted to Evil, God reſolved the Deſtruction of them by an univerſal Deluge. *Noah* was the only Deſcendant from *Seth* who found Grace before God, who admoniſhing him of his Deſign, commanded him to build an *Ark* ſo large as to contain two of each Species of Beaſts and Fowls, whereinto being entred, God cauſed a dreadful Rain to fall, for forty days and nights, accompanied with an Inundation of the Sea, in ſuch a manner, that all the Earth was covered with Water, and all Men and Animals were drowned, except eight Perſons; *Noah*, his Wife, and three Sons and their Wives, and the Animals that were in the Ark. After the Deluge the World was re-peopled by the three Sons of *Noah*, *Shem*, *Ham*, and *Japhet*. Thus we

are all Brethren. Nevertheleſs Men became more wicked than before; inſtead of adoring God, the greateſt part adored the Sun, Moon, or other Creatures. Neither did they honour their Parents. They became alſo unchaſte, killed, robbed, and calumniated one another; nor had they regard to Truth, but followed their own irregular Deſires, wherein they acted againſt Reaſon and Conſcience, which is the Law of Nature.

Q. Who was the firſt Murderer? *A. Cain*, who killed his Brother *Abel*. *Q.* Why did he kill him? *A.* Becauſe God accepted of his Sacrifice, and rejected *Cain's*. *Q.* Were all Men wicked like him? *A.* The greateſt part were. *Q.* Were there none pleaſing to God? *A. Noah* only. *Q.* How did God puniſh them? *A.* He ſent upon them a Deluge, *viz.* a great Inundation, which covered all the Earth with Water; ſo that the Men and Animals that breathed, were all drowned, except *Noah* and his Wife, his three Sons, their Wives, and the Animals that were in the Ark. *Q.* Are all Men our Brethren? *A.* Yes, becauſe all deſcended from *Adam* and *Noah*. *Q.* What is the Law of Nature? *A.* Reaſon and Conſcience. *Q.* What doth it teach us in reſpect to God? *A.* That he only is to be adored. *Q.* What in regard to Men? *A.* Not to do to another what we would not have done to us. *Q.*

What

What in regard to our ſelves? *A.* To moderate our Paſſions and Deſires.

Fourth Leſſon: Of Abraham *and the* Patriarchs.

THE true Religion, and the Law of Nature, were preſerved among ſome holy Perſons, principally of the Race of *Shem*; one whereof, *viz. Abraham*, God choſe to make a Covenant with, commanding him to quit his Country, and promiſing to make him the Father of an innumerable People; to give to that People the Land of *Canaan*, and in his Race to bleſs all Nations of the Earth. *Abraham* believed the Promiſe of God, and obeyed his Orders. For a Mark of which Covenant, God ordered him and his to be circumciſed, and gave him a Son, named *Iſaac*; which dear and only Son, for a Trial of *Abraham*'s Faith, he commanded him to ſacrifice, but by an Angel prevented his ready Obedience. *Iſaac* was Father to *Jacob*, otherwiſe named *Iſrael*; whoſe twelve Sons, were the twelve Patriarchs, Fathers of the twelve Tribes, which compoſed all the People of *Iſrael*. All the Saints, who lived under the Law of Nature, were alſo called Patriarchs.

Q. Where was the Law of Nature obſerved after the Deluge? *A.* In the Family of *Shem*. *Q.* Who was he, with whom God made a Covenant? *A. Abraham*. *Q.* What did

did God order him? *A.* To quit his Family and Country. *Q.* What did he promiſe him? *A.* To raiſe from him a great People, and give them the Land of *Canaan.* *Q.* What more did he promiſe him? *A.* To bleſs, in his Race, all Nations of the Earth. *Q.* What meaneth that? *A.* That the Saviour of the World ſhould come from the Race of *Abraham.* *Q.* What was the Mark of God's Alliance with *Abraham?* *A.* Circumciſion. *Q.* Who was the Son of *Abraham.* *A. Iſaac.* *Q.* Why would he have ſacrificed him? *A.* In obedience to God. *Q.* Why did God require that of him? *A.* To try his Faith. *Q.* Who was the Son of *Iſaac?* *A. Jacob,* who was alſo named *Iſrael.* *Q.* How many Sons had he? *A.* Twelve, called the twelve Patriarchs.

Fifth Leſſon: Of the Egyptian *Slavery, and the Paſſover.*

JOSEPH, thro' Envy, was ſold by his Brethren, and carried into *Egypt,* where for a time he was a Slave, but remained faithful to God, who delivered, and made him the King's Favourite. He pardoned his Brethren, and made them, with their Father, and all their Family, come into *Egypt,* where they died, and their Children wonderfully increaſed. Another King of *Egypt,* fearing they ſhould grow too powerful,

ful, charged them with heavy Labours, and commanded all the Male Children to be put to death: But God, taking pity on his People, for their Delivery ſent *Moſes*, deſcended from *Levi*, with his Brother *Aaron*. They came to *Pharaoh* (for that was the Name of the Kings of *Egypt*) and (as ſent by God) required him to let his People depart. He oft refuſing, *Moſes*, to force his Conſent, wrought many terrifying Miracles, called the Plagues of *Egypt*. At laſt the *Iſraelites* departed; but firſt celebrated, by God's Order, the Paſſover, eating in each Family a roaſted Lamb; having before marked, with its Blood, the Poſts of the Door of each Houſe. The Paſſover ſignifies Paſſage; and God ordered them to make the like Sacrifice, and Refection every Year after, in memory of their Deliverance.

Q. Recount the Hiſtory of *Joſeph*? *A.* His Brethren through Envy ſold him: He was for a time a Slave in *Egypt*, but afterwards became a Favourite with the King; pardoned his Brethren, and cauſed them, with all their Family, to come into *Egypt*. *Q.* What happened in *Egypt* to the Children of *Iſrael*? *A.* They extremely multiply'd. *Q.* What did the King of *Egypt* do with them? *A.* He would have had all the Males deſtroy'd. *Q.* Who ſuccoured them? *A.* God. *Q.* Whom made he uſe of to deliver them? *A. Moſes*. *Q.* What did

Moſes?

Moſes? *A.* Great Miracles, to conſtrain *Pharaoh* to obey God. *Q.* What is the Paſſover? *A.* A Lamb that was ſacrificed, and eaten in the Night of the Deliverance of the Children of *Iſrael.* *Q.* Why were the Poſts of the Doors mark'd with the Blood of the Lamb? *A.* That the deſtroying Angel, who was to kill all the Firſt-born of *Egypt*, ſeeing that Blood on the Doors of the *Iſraelites*, might paſs by, and leave them untouch'd. *Q.* What ſignify'd the Deliverance of the *Iſraelites?* *A.* That God would one day deliver Mankind from the Devil's ſlavery.

Sixth Leſſon: Of the Travels in the Deſart, and the written Law.

HAVING delivered the *Iſraelites* from the Slavery of *Egypt*, to bring them into the Land of *Canaan*, according to his Promiſe made to their Fathers, God wrought great Miracles, made them paſs dry-ſhod thro' the *Red-Sea*, to deliver them from *Pharaoh*'s Purſuit; led them thro' a great Deſert, where he fed them forty Years with Manna, which he cauſed to fall from Heaven, and gave them Water from a Rock. When they arrived at Mount *Sinai*, God gave them his Law, the fiftieth day after the Paſſover. They ſaw the Mountain all on fire, and covered with a thick Cloud; whence

whence came Lightnings, Thunders, and a Noiſe, as it were of a Trumpet; and they heard a Voice, which ſaid, *I am the Lord thy God, who brought thee from the Slavery of* Egypt. I. *Thou ſhalt have no other Gods before me.* I. *Thou ſhalt not make to thy ſelf any graven thing*, &c. II. *Thou ſhalt not take the Name of the Lord thy God in vain*, &c. III. *Remember that thou keep holy the Sabbath-day*, &c. IV. *Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.* V. *Thou ſhalt not kill.* VI. *Thou ſhalt not commit Adultery.* VII. *Thou ſhalt not ſteal.* VIII. *Thou ſhalt not bear falſe witneſs againſt thy Neighbour.* IX. *Thou ſhalt not covet thy Neighbour's Houſe.* X. *Thou ſhalt not deſire thy Neighbour's Wife.* God gave to *Moſes* theſe ten Commandments, wrote on two Tables of Stone. They contain moſtly the Law of Nature, which then God would give in Writing, becauſe ſuch was the Malice of Men, as that it was almoſt forgotten.

Q. Whither went the *Iſraelites* at their going from *Egypt?* *A.* Into the Land of *Canaan*, whereunto God conducted them, to fulfil his Promiſe. *Q.* How did they paſs the *Red-Sea?* *A.* God made them a dry Way in the midſt of the Waters. *Q.* How paſs'd they after that? *A.* Thro' a great Deſart. *Q.* What was their Food therein? *A.* Manna, which God ſent them from Heaven.

ven. *Q.* When they wanted Water, how got they it? *A.* God cauſed it to ſpring from a Rock. *Q.* Where, and when did God give them his Law? *A.* On Mount *Sinai*, the fiftieth day after their Departure from *Egypt*. *Q.* How appeared the Mountain? *A.* All on fire, with Thunder and Lightnings. *Q.* Say the Commandments? *A. Thou ſhalt have no other Gods*, &c. (as before.) *Q.* Were the ten Commandments given in Writing? *A.* Yes, on two Tables of Stone. *Q.* Were they new Laws? *A.* No, they were the Law of Nature.

Seventh Leſſon: Of the Covenant God made with the Iſraelites.

GOD commanded the Tables of the Law to be put into the Ark of the Covenant, which was a Cheſt made of precious Wood, covered with Gold. This Ark was kept in the Tabernacle, before which was an Altar for Sacrifices; which were perform'd by the Slaughter of Beaſts, as Sheep, *&c.* which were afterwards burnt upon the Altar. This was the way of honouring God in thoſe times. *Aaron* and his Children were Prieſts, conſecrated for offering theſe Sacrifices, and all the reſt of the Tribe of *Levi* were appointed for the Service of the Tabernacle. The Ark and the Tabernacle were Marks of God's Covenant with the

Iſraelites; this was the ſame Covenant God had made with *Abraham*, for in favour of them he renewed all the Promiſes made to their Forefathers. He promiſed to take them for his beloved People, to eſtabliſh them in the Land of *Canaan*, and there to heap his Bleſſings upon them. The People, on their parts, promiſed to acknowledge no other God than the LORD; to love him with all their heart, and to obſerve all his Commands, under pain of being caſt out of the Land of Promiſe, and the Protection of God. This Covenant was confirmed with the Blood of Victims, and God moſt faithfully executed it on his part; he made *Jordan* return towards its Source, ſtopt the Sun and Moon in their Courſe, and by other great Miracles put the *Iſraelites* into poſſeſſion of the Land of *Canaan*; and they divided it into twelve Parts, one for each of the twelve Tribes. But on their part they obſerved not the Covenant made with God; more than ten times, during their Journey, they rebelled; and after they were in poſſeſſion of the promiſed Land, made an Alliance with the antient Inhabitants, whom God commanded them to exterminate; nay, they adored their Idols.

Q. How were the Sacrifices of the old Law made? *A.* The Beaſt was ſlaughtered, then burnt upon an Altar. *Q.* Where was the Altar? *A.* Before the Tabernacle.

Q. What was in the Tabernacle? *A.* The Ark of the Covenant. *Q.* What was this Ark? *A.* A Cheſt, all covered with Gold, containing the two Tables of the Law. *Q.* Who were the Sacrificers? *A. Aaron* and his Sons. *Q.* Who were the *Levites*? *A.* All the reſt of the Tribe of *Levi*, appointed for the Service of the Tabernacle. *Q.* What was the Covenant of God with the *Iſraelites*? *A.* The ſame which God made with *Abraham*. *Q.* What did he promiſe them? *A.* To take them for his People, to eſtabliſh them in the Land of *Canaan*, and to enrich them. *Q.* What ſignify'd this Land? *A.* It was a Figure of Heaven. *Q.* What promiſed the People? *A.* To love God with all their hearts, and to obſerve his Commandments, under penalty of being caſt off, rejected by God, and ſeverely puniſhed. *Q.* Was this Covenant well obſerved? *A.* Yes, on God's part. *Q.* What Miracles did he, to put his People in poſſeſſion of the promiſed Land? *A.* He dried up *Jordan*, ſtaid the Sun and Moon, *&c.* *Q.* How was the Covenant executed on the People's part? *A.* Very ill, for they revolted in the Deſart more than ten times, and after their Eſtabliſhment in the Land, oft forſook God for the Idols of the Country.

Eighth

Eighth Leſſon: Of Idolatry.

GOD was not known, or adored, but among the *Iſraelites*, Idolatry reigned among all other Nations. Mens Application was for their Bodies, they thought nothing of their Souls, or of God, the Creator of Heaven and Earth. They framed to themſelves an infinity of gods, to whom they gave different Names, according to their Country. Some they repreſented as Men, others as Women, whom they named Goddeſſes. They made Idols of Wood, Stone, Gold, Silver, and adored the Works of their own Hands; building Temples, erecting Altars, and offering Sacrifices to them. Thus the *Greeks* and *Romans* adored *Jupiter*, whom they acknowledg'd the greateſt of Gods; *Juno*, whom they made to be his Wife; *Mars*, *Venus*, *Bacchus*, and many others. In *Egypt*, *Iſis* was adored under the Figure of a Woman with a Cow's Head, and ſuch other like Monſters. After this manner the Devil abuſed them, making himſelf to be adored under theſe Names, and them commit all ſorts of Crimes under pretence of Religion. For their Feſtivals were nothing but Debaucheries, and Diſſolution. Theſe are the Idolaters, named *Gentiles*, or *Pagans*. The *Iſraelites* often ſuffered themſelves to be drawn thereunto by their ill Examples. As

oft as they forſook God for the Idols, he abandoned them to their Enemies, who kept them in Slavery. As often as they returned to him, he raiſed extraordinary Men to deliver them.

Q. Was the true God only known to the *Iſraelites?* *A.* None but they acknowledged him. *Q.* What did other Nations adore? *A.* Idols, repreſenting Men, Women, and vile Animals, which they named Gods, and Goddeſſes. *Q.* How did they honour them? *A.* They prayed, and offered Sacrifices to them. *Q.* Whence came this Blindneſs? *A.* For that they had forgot their Creator, by having no Thought, but for their Bodies. *Q.* Who engaged them in theſe Errors? *A.* The Devil, who made himſelf to be adored under the Name of thoſe falſe Gods. *Q.* What was the Product of Idolatry? *A.* All kinds of Vices. *Q.* How were Idolaters otherwiſe named? A. *Gentiles*, or *Pagans.*

Ninth Leſſon: Of David, *and the* Meſſias.

THE *Iſraelites*, after their entring into the Land of *Canaan*, were long governed by *Judges*; but after, would have Kings to rule over them, the firſt whereof was *Saul*, the next *David*, who was of the Tribe of *Judah*, from which was to come the Saviour of the World, according to *Jacob's*

cob's Prediction. *David* was conſecrated, by God's Order, with holy Oil, and all other Kings were conſecrated therewith; whence they were called *Chriſts*, that is to ſay, Anointed. *David* was long perſecuted by *Saul*, was oft aſſaulted by the Infidels; at laſt God raiſed him above all his Enemies, and heaped Riches and Glory upon him. At *Jeruſalem*, his capital City, he built a Palace upon Mount *Sion*, and cauſed the Ark of the Covenant to be carried thereinto. He was diſpoſed to have built a Temple, but God declared to him, That that Honour was reſerved for his Son; that his Poſterity ſhould eternally reign over the faithful People, and from him ſhould come the Saviour promiſed from the beginning of the World; who ſhould reign not only over the Houſe of *Iſrael*, but alſo over all Nations of the Earth; that this Saviour ſhould be the Son of God, and alſo the Son of *David*; that he ſhould be contemned, and perſecuted by Men, but afterwards bring all Nations to the Knowledge and Service of the true God. From that time the *Iſraelites* called the Saviour, they expected, the Son of *David*, otherwiſe the *Meſſias*.

Q. How were the *Iſraelites* govern'd after their Entry into the Land of Promiſe? *A.* At firſt by Judges, afterwards by Kings. *Q.* Who was their firſt King? *A.* *Saul*. *Q.* Who was the ſecond? *A.* *David*.

Q. Of what Tribe was he? *A.* Of the Tribe of *Judah.* *Q.* Where was his ordinary Reſidence? *A.* Upon Mount *Sion*, in the City of *Jeruſalem.* *Q.* Whither cauſed he the Ark of the Covenant to be carried? *A.* To *Sion.* *Q.* What did God promiſe to him? *A.* That his Poſterity ſhould reign eternally over the People of God, and that the *Meſſias* ſhould come from his Loins. *Q.* What is *Chriſt*, or the *Meſſias*? *A.* The Saviour. *Q.* What ſignifies this Name *Chriſt*? *A.* Anointed, or made holy. *Q.* Why ſo? *A.* Becauſe *David* and other Kings were conſecrated with holy Oil.

Tenth Leſſon: Of the Schiſm of Samaria.

SOLOMON ſucceeded his Father *David*, and was a Figure of the Meſſias in his Glory, as *David* was a Figure of the Meſſias in his Labours and Sufferings. *Solomon* always reigned in Peace, abounding with Riches and Pleaſures, and what is more, God gave unto him true Wiſdom. He cauſed the Temple to be built at *Jeruſalem*, following the Deſign of his Father; the Ark of the Covenant was placed therein, and the Sacrifices made alſo there. There was the only Temple, it was not permitted to offer Sacrifice, but on that Altar. Thus the Law ordained, to make it more known that there was but one God, and one true

Religion.

Religion. At laſt, *Solomon* being too much addicted to Pleaſure, and to foreign Women, whom he paſſionately loved, was by them drawn to Idolatry: In puniſhment whereof, his Kingdom was divided after his death, only the Tribes of *Judah* and *Benjamin* obeyed his Son *Rehoboam*. The other ten Tribes took *Jeroboam*, of the Tribe of *Ephraim*, for their King; who, the more to alienate his Subjects from their Allegiance to the King of *Judah*, and for obſtructing their going to *Jeruſalem*, made them another Religion, and erected two Calves of Gold, which he cauſed to be adored in his Kingdom. Thus enſued a Schiſm, that is a Diviſion, which rent in pieces the Church of God. The true Church remained at *Jeruſalem*, and the falſe one was eſtabliſh'd at *Sichem*, after at *Samaria*, the Metropolis of the Kingdom of *Iſrael*, or *Ephraim*.

Q. Who was *David*'s Succeſſor? *A.* His Son *Solomon*. *Q.* How did he reign? *A.* In Proſperity, and Pleaſures. *Q.* Had he nothing better? *A.* Yes, he had Wiſdom, and built the Temple of *Jeruſalem*. *Q.* Was there any other Temple, where God was honoured? *A.* No, there was but one Temple, and one Altar. *Q.* Why ſo? *A.* To ſhew that there was but one God, and one true Religion. *Q.* Had *Solomon* Wiſdom even to his end? *A.* No, he was corrupted through the Love of Women.

Q. What happened after his Death? *A.* The Kingdom was divided. *Q.* What remained to *Solomon's* Son? *A.* Two Tribes, *Judah* and *Benjamin*. *Q.* Who was the King of the other Ten? A. *Jeroboam*. *Q.* What did he to ſtrengthen his Kingdom? *A.* Cauſed a *Schiſm*. *Q.* What is *Schiſm*? *A.* A Diviſion from the Church. *Q.* Where remain'd the true Church? *A.* At *Jeruſalem*. *Q.* Which was the Capital of the Kingdom of *Iſrael*, and of the falſe Church? A. *Samaria*.

Eleventh Leſſon: Of the Prophets.

ALL the Kings of *Iſrael* were wicked, and Idolaters; ſuch alſo were many among the Kings of *Judah*: God ſent both to the one and the other many Prophets, to recall them to his Service. All thoſe were called Prophets, whom God repleniſhed with his Spirit, and to whom he revealed hidden things. This Spirit of God, which ſpake by the Prophets, is the Holy Ghoſt, Lord, and Life-giver: Thus *Moſes*, *Samuel*, *David*, and *Solomon* were Prophets; but this Name particularly was given to thoſe, who led an auſtere and retired Life, as the Religious, who were very numerous during the Diviſion of the Kingdoms; ſuch as *Elias*, who ſtopped Rain for three Years and a half, wrought many other aſtoniſhing Miracles, at laſt was taken up into Heaven, and is yet

living.

living. There have been other Prophets, whoſe Writings we have, as *Iſaiah* and *Jeremiah:* They foretold that *Samaria* and *Jeruſalem* ſhould be deſtroy'd, and that *Jeruſalem* ſhould be re-eſtabliſhed. To theſe Predictions they added more, touching the *Meſſias*, remarking the Circumſtances of his Birth, Life, Sufferings, Death, and eternal Kingdom; they foretold that God would make with his People a new and more perfect Covenant, cauſe all Nations to renounce their Idols, and ſerve him.

Q. What were the Prophets? *A.* Men repleniſhed with the Spirit of God. *Q.* What was this Spirit? *A.* The Holy Ghoſt, Lord, and Life-giver. *Q.* Why were they called Prophets? *A.* Becauſe they foretold things to come. *Q.* When were they moſt numerous? *A.* After the Diviſion of the two Kingdoms? *Q.* Who was the moſt famous of that time? A. *Elias.* *Q.* What became of him? *A.* He was taken up alive into Heaven. *Q.* Who were the Prophets, whoſe Writings we have. *A. Iſaiah*, *Jeremiah*, and divers others. *Q.* What did they foretell? *A.* The entire Ruin of the Kingdom of *Samaria*, and of *Jeruſalem* that it ſhould be ruined, but re-eſtabliſhed. *Q.* Did they ſpeak of the *Meſſias?* *A.* Yes, they foretold all that was to happen to him? *Q.* Have they ſpoken of the new Covenant? *A.* Yes, they foretold it ſhould be more perfect than the

old.

old. *Q.* What foretold they of the Vocation of the *Gentiles*? *A.* That all Nations ſhould quit their Idols, and adore the true God alone.

Twelfth Leſſon: Of the Captivity in Babylon.

THE Kings of *Iſrael* and *Judah* profited not either by the Reproaches or Admonitions of the Prophets, whom they perſecuted, and for the moſt part put to cruel deaths. God ſuffered their Crimes with a wonderful patience, and long expected their Repentance; but at laſt he executed his Menaces. The Kingdom of *Samaria* was deſtroy'd, and the ten Tribes carried away captive, and diſperſed in foreign Countries, whence they never returned. At laſt *Nebuchadnezzar* King of *Babylon*, razed *Jeruſalem*, burnt the Temple, and carried the People into Captivity. *Babylon* was then the moſt powerful City of the World, but full of Idolatry, Superſtition, Debaucheries, and every Vice. The *Jews* did not, during their Captivity, ſwerve from their Religion: There were great Saints among them during that time. Amongſt others, the Prophet *Daniel* led a moſt holy Life in the midſt of the Court and greateſt Employs; to him God revealed great Myſteries. Three young Men, that had been raiſed with him, refuſed to adore the great Statue of Gold, which *Nebuchadnezzar* had erected; who therefore cauſed

cauſed them to be thrown into a burning Furnace, wherein God preſerved them from any hurt. The King then gave glory to God, who thus began to make known his Power among Infidels.

Q. Did God haſten to puniſh the Sins of the *Iſraelites*? *A.* No; he long expected their Repentance. *Q.* What became of the Kingdom of *Samaria*? *A.* It was deſtroy'd, and the ten Tribes diſperſed. *Q.* Who razed *Jeruſalem*? A. *Nebuchadnezzar* King of *Babylon*, carrying the People into Captivity. *Q.* What became of the true Religion? *A.* The *Jews* preſerved it in their Slavery. *Q.* What was the Religion of *Babylon*? *A.* Idolatry, and Superſtition. *Q.* What was *Daniel*? *A.* A great Saint, and Prophet. *Q.* What did his three Companions? *A.* They refuſed to adore the Idol of the King of *Babylon*. *Q.* What did the King to them? *A.* Cauſed them to be caſt into a burning Furnace. *Q.* What befel them therein? *A.* God miraculouſly preſerved them.

Thirteenth Leſſon: Of the State of the Jews *after their Captivity.*

BABYLON was taken by *Cyrus* King of *Perſia*, who ſet the *Jews* at liberty, permitted them to return to their Country, and rebuild the Temple and the City of *Jeruſalem*. *Alexander* the Great afterwards ſub-

ſubdued to the Empire of the *Greeks* the greateſt part of the World. The *Jews* being mixed among the Infidel Nations, continued faithfully to keep their Religion, and after their Captivity fell no more into Idolatry. The Knowledge of the true God was eſtabliſhed by degrees in the midſt of Paganiſm. There were, notwithſtanding, Kings who perſecuted the *Jews* to make them renounce their holy Law, and adore Idols. *Antiochus* King of *Syria* took *Jeruſalem*, profaned the Temple, and ſtopped the Sacrifices. Many *Jews* with Conſtancy ſuffered cruel Torments and Death; but *Judas Maccabeus*, and his Brethren, took Arms for defence of their Liberty, and God ſo wonderfully aſſiſted them, that they freed their People from the Yoke of the Nations. The Government remained ſome time to this Family of the *Maccabees*, which had therein likewiſe Kings; but they were ſoon ruined by the *Romans*, who made themſelves Maſters of the World. All this had been foretold by the Prophets.

Q. Who delivered the *Jews* from the Captivity of *Babylon*? A. *Cyrus* King of *Perſia*. *Q.* Why were the *Jews* mixed with other Nations? *A.* To make known the true God among the Infidels. *Q.* Did the *Jews* fall again into Idolatry after their ſaid Captivity? *A.* No. *Q.* Who was the firſt that perſecuted them for their Religion? A. *Antiochus*

tiochus King of *Syria*, by Nation a *Grecian*. *Q.* By whom was the Empire of the *Greeks* begun? *A.* By *Alexander* the Great. *Q.* Who delivered the *Jews* from the Perſecution of *Antiochus*? A. *Judas Maccabeus*, and his Brethren. *Q.* Who governed the *Jews* after that time. *A.* The Family of the *Maccabees*. *Q.* Who ruined them? *A.* The *Romans*.

Fourteenth Leſſon: Of the ſpiritual and carnal Jews.

HEROD, one of the moſt wicked Men that ever was, had uſurped the Kingdom of *Judea*, by favour of the *Roman* Emperors. In his time the *Jews* ſaw clearly that Chriſt was to come, according to all the Prophecies; but there were ſpiritual and carnal *Jews*. The carnal *Jews* regarding only ſenſible things, ſerved God only for obtaining the Bleſſings of this World, Abundance of Corn and Wine, great Herds of Cattle, Treaſures of Gold and Silver, that they, together with their Wives and Children, might live on the Fat of the Land. They feared God only on account of Poverty, Maladies, and Death. The ſpiritual *Jews*, the true *Iſraelites*, ſerved God out of Love and Affection; honoured and loved him in regard of his Power, Wiſdom, and infinite Goodneſs; conſidered themſelves as Travellers upon the Earth, and hoped for another

Life after this. Both one and the other expected the coming of the *Meſſias*, but differently. All that the Prophets had ſaid in Figures the carnal *Jews* underſtood literally, imagining that he would reign as a King on earth, be a greater Warrior than *David*, more rich than *Solomon*, and that the *Jews* under his Reign ſhould live in Glory and Delights, commanding all other Nations. The ſpiritual *Jews* knew that they had greater Goods to expect than thoſe wherein one may rejoice upon Earth. Thus they did not hope to be happy, but after the Reſurrection, and principally expected from the *Meſſias* the Succours, neceſſary for to know, and love God.

Q. Who was the King of the *Jews* under the *Roman* Emperors? A. *Herod.* *Q.* When was accompliſhed the time of Chriſt's coming? *A.* Under the Reign of *Herod.* *Q.* Who were the carnal *Jews*? *A.* They who ſerved God only for Intereſt. *Q.* What conceived they of the Reign of Chriſt? *A.* That as a King he would reign upon *Earth*, ſubdue all other Nations to the *Jews*, and live in Riches, Honours, and Pleaſures. *Q.* Who were the ſpiritual *Jews*? *A.* They who ſerved God out of Love and Affection. *Q.* Wherein placed they their Hope? *A.* In the next Life, after the Reſurrection. *Q.* What did they expect from the *Meſſias*? *A.* Helps neceſſary for knowing and loving God.

Fif-

Fifteenth Leſſon: Of the Birth of Jeſus Chriſt.

WHEN *Herod* reigned in *Judea*, and *Cæſar Auguſtus* was Emperor of *Rome*, at *Nazareth*, a little Town in *Galilee*, in the Holy Land, lived *Mary*, a Maiden, of an exceeding Holineſs, who, tho' eſpouſed to an holy Man named *Joſeph*, of the ſame Family and Tribe, *viz. Judah*, and of the Race of *David*, reſolved to remain a Virgin. The Angel *Gabriel* was ſent by God to this *Mary*, to denounce unto her, That ſhe ſhould be the Mother of Chriſt; whereunto ſhe aſſented, after the Angel had aſſured her, That ſhe ſhould remain a Virgin, and be a Mother by the Operation of the Holy Ghoſt. Then was the Son of God, the Eternal Word, which was in God from the beginning, and who was God equal to the Father, made Fleſh; that is to ſay, became Man, truly taking a Body, and Soul in the Womb of the Virgin *Mary*: *Joſeph* and *Mary* being obliged to go to *Bethlehem*, a Town of *Judea*, and lodge in a Stable, this holy Infant was born therein, on the eighth day after circumciſed, and named *Jeſus*, that is to ſay, *Saviour*. Some time after, the Wiſe Men came from the Eaſt to adore him, and to offer Gold, Myrrh, and Frankincenſe unto him. They having told *Herod* that they were come to adore the King of the

Jews, he took the Alarm, and cauſed all the Infants about *Bethlehem* to be put to death. But *Joſeph* carried away *Jeſus*, with his Mother, into *Egypt*, and remained there till the death of *Herod*. Then they returned to *Nazareth*, where Jeſus lived unknown till about thirty Years old, ſubject to his Mother, and St. *Joſeph*, who paſſed for his Father, and wrought with him in the Work of a Carpenter.

Q. Who was the Mother of our Lord Jeſus Chriſt? *A.* The holy Virgin *Mary*. *Q.* Of what Tribe was ſhe? *A.* Of *Judah*. *Q.* Of what Family? *A.* Of *David*. *Q.* Who was her Husband? *A.* St. *Joſeph*, of the ſame Family. *Q.* How was ſhe told that ſhe was to be the Mother of Chriſt? *A.* By the Angel *Gabriel*, whom God ſent expreſs to her. *Q.* When conſented ſhe thereunto? *A.* After the Angel had aſſured her, that ſhe ſhould remain a Virgin. *Q.* What then came to paſs in her? *A.* In her the Word was made *Fleſh*. *Q.* What is this Word? *A.* The Son of God. *Q.* What means this, that he was made Fleſh? *A.* That he became Man, like us. *Q.* Where was our Saviour born? *A.* In a Stable, at *Bethlehem*. *Q.* What ſignifies the Name *Jeſus*? A. *Saviour*. *Q.* Who were the firſt *Gentiles* that adored him? *A.* The three Wiſe Men from the Eaſt. *Q.* What then did *Herod*? *A.* Put to death all the Infants

Infants about *Bethlehem.* *Q.* How was *Jeſus* ſaved? *A.* St. *Joſeph* carried him into *Egypt.* *Q.* How paſt he the greateſt part of his Life? *A.* He lived obedient to the Virgin, his Mother, and St. *Joſeph.* *Q.* Was St. *Joſeph* his Father? *A.* No, yet was ſo believed. *Q.* Of what Trade was he? *A.* A Carpenter.

Sixteenth Leſſon: Of St John Baptiſt.

ABout thirty Years after the Birth of *Jeſus Chriſt*, there appeared a great Prophet, *John* the Son of *Zachary* the Prieſt, and of *Elizabeth*, Couſin to the Virgin *Mary*; he lived in the Deſart a more auſtere Life than that of the antient Prophets, and exhorted all to do Penance, becauſe, ſaid he, *the Kingdom of Heaven is nigh.* Such as profited by his preaching, he baptized, that is, cauſed them to be waſhed in the Water of *Jordan*, for remiſſion of their Sins, after the *Jews* Cuſtom of waſhing themſelves for their Purification, whence he had the Name of *Baptiſt.* The *Jews* would have acknowledg'd him for the Meſſias, but he declared he was only his Precurſor; that is to ſay, a Man ſent before, to prepare the Way for the Meſſias, according to the antient Prophets. Jeſus came to be baptized by St. *John*, and alſo to ſanctify the Waters, giving them Virtue to remit Sins by the Sa-

crament of Baptiſm. St. *John* gave Teſtimony that he ſaw the Holy Ghoſt deſcend upon *Jeſus* in form of a *Dove*; Behold, (ſaid he) the Lamb of God, which *taketh away the Sins of the World*, Jo. 1. 29. *For the Law was given by* Moſes, *but Grace and Truth came by Jeſus Chriſt*, Jo. 1. 17.

Q. Who was St. *John Baptiſt*? *A.* The Son of *Zachary* and St. *Elizabeth*, Couſin to the Virgin *Mary*. *Q.* Where paſt he his Life? *A.* In the Deſart, leading a moſt auſtere Life. *Q.* Did the Prophets ſpeak of him? *A.* Yes: they have marked him out, as the *Precurſor* of the Meſſias. *Q.* What meaneth the *Precurſor*? *A.* One that cometh before another to prepare the way for him. *Q.* What did St. *John*? *A.* He exhorted to do Penance, and baptized the Converted in *Jordan*. *Q.* Did he alſo baptize Jeſus? *A.* Yes, *Jeſus* would be baptized to ſanctify the Water of Baptiſm. *Q.* What happened to him at his Baptiſm? *A.* The Holy Ghoſt deſcended viſibly upon him, in the form of a Dove. *Q.* What Teſtimony did St. *John* give of Jeſus Chriſt? *A.* That he was *the Lamb of God, who taketh away the Sins of the World.*

Seven-

Seventeenth Leſſon: Of the Vocation of the Apoſtles.

AS ſoon as *Jeſus* was baptized, the Holy Ghoſt led him into the Deſart, where he faſted forty Days, and was tempted divers ways by the Devil; thence he returned into *Galilee*, and remained near the Lake of *Genezareth*. There he called four to follow him; *Andrew* and *Simon*, Brothers, *James* and *John*, the Sons of *Zebedee*; after theſe he called others, particularly a Publican, or a Receiver of Taxes, named *Matthew:* as ſoon as he called them, they quitted all to follow him. He had preſently a great number of Diſciples, that is to ſay, of People following him, and hearing his Doctrine: he choſe Twelve, whom he named *Apoſtles*; that is to ſay *ſent*, becauſe he ſent them to preach his Doctrine. The firſt was *Simon Peter*, then *Andrew* his Brother, *James* and *John*, Sons of *Zebedee*, *Philip*, *Bartholomew*, *Thomas* and *Matthew*; *James* the Son of *Alpheus*, *Jude* his Brother, whoſe Surname was *Thaddeus*; *Simon* the *Canaanite*, and *Judas Iſcariot*, who betrayed *Jeſus*. He gave to *Simon* the Surname of *Peter*, ſaying to him, *Thou art Peter, and upon this Rock I will build my Church—and I will give unto thee the Keys of the Kingdom of Heaven*, Mat. 16. 18, 19.

Q. Whither went *Jeſus* after his Baptiſm? *A.* Into the Deſart. *Q.* What did he there? *A.* He faſted forty Days, and permitted himſelf to be tempted by the Devil. *Q.* How called he his Diſciples? *A.* By bidding them follow him. *Q.* Who are termed Diſciples? *A.* They who give ear to a Maſter, and apply themſelves to his Doctrine. *Q.* What ſignifieth the Name of *Apoſtle*? *A. Sent.* *Q.* How many did Jeſus chooſe? *A.* Twelve. *Q.* Why is *Peter* named the firſt? *A.* Becauſe Jeſus ſaid that he ſhould be the fundamental Stone of his Church, and that he would give to him the Keys of the Kingdom of Heaven, *&c.*

Eighteenth Leſſon: Of the Preaching of Jeſus Chriſt.

JEſus went through the Cities and Towns, preaching every where the Goſpel of the Kingdom of Heaven, *viz.* the good News, that the Time was come, wherein all Men were called to the Knowledge of God, that he was the *Meſſias*, or *Chriſt* expected and wiſhed for by the Patriarchs, and foretold by the Prophets to be the Son of God, ſent to ſave the World; that all who believed in him, and did Penance, ſhould obtain Pardon of their Sins, and conſequently Life eternal. To ſhew that he was ſent from God, he wrought an infinite Num-

Number of Miracles, cured all ſorts of Maladies in a Moment, with one Word reſtored Sight to the Blind, Speech to the Dumb, and Hearing to the Deaf, delivered the Poſſeſs'd from the Devil, and raiſed the Dead to Life. At the ſame time his Life was an Example of all kind of Virtues: He was humble and meek of Heart, ſuffered patiently the Incommodities of Poverty, and the Importunities of Men; was full of Compaſſion for ſuch as would be converted, yet full of Zeal againſt hardened Sinners; in all his Actions ſought nothing but the Glory of God his Father, and often paſſed whole Nights in Prayer. He taught his Diſciples this Form of Prayer, *Our Father who art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done in Earth, as it is in Heaven; give us this Day our daily Bread, and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not in Temptation, but deliver us from Evil.* Amen.

Q. What was the Employ of Jeſus? *A.* To preach thro' the Cities, and Towns, the Goſpel of the Kingdom of Heaven. *Q.* What meaneth the Goſpel? *A.* Good News. *Q.* What is the Kingdom of Heaven? *A.* The Knowledge of God, and eternal Life. *Q.* What ſaid Jeſus of himſelf? *A.* That he was *Chriſt*, the Son of God. *Q.* What did he exhort his Hearers

to

to do? *A.* Believe in him, and do Penance for obtaining remiſſion of Sins. *Q.* How did he prove that God ſent him? *A.* By the Miracles he wrought. *Q.* What Miracles did he? *A.* Cured all ſorts of Maladies, caſt out Devils, reſtored Life to the Dead. *Q.* Of what Virtues has he given us an Example? *A.* Of all, but principally of Humility, Sweetneſs, Patience, Compaſſion, Goodneſs, and Zeal, *&c.* *Q.* To what tended all theſe? *A.* To do the Will of his Father, and glorify him. *Q.* Did he pray much? *A.* He paſt often whole Nights in Prayer. *Q.* What Prayer has he taught us? *A.* The *Pater-noſter*, as before recited.

Nineteenth Leſſon: Of the Enemies of Jeſus Chriſt.

JESUS made himſelf to be admired by all the World, and drew after him great Multitudes, that followed him even into the Deſarts; and not only the Jews, but the Gentiles preſt to ſee, and hear him. The envious Scribes and the Phariſees were offended at the Liberty, wherewith he reprehended their Vices. The *Scribes* were the Doctors of the Jews, whoſe Ignorance and falſe Doctrines he made manifeſt. The *Phariſees* were generally Hypocrites, yet pretended to obſerve the Law more

more exactly than others; were proud, covetous, and deceived the People by an appearance of Devotion. Jeſus was no leſs hated by the *Prieſts*, and *Elders*, who govern'd the Jews, becauſe he foretold, that within a ſhort time *Jeruſalem* with the Temple ſhould be ruined. In a word, the carnal Jews could not believe that he was the *Meſſias*, ſeeing him ſo poor, ſo humble, and ſo meek: His Doctrine was odious to them, becauſe he preached the Contempt of Riches, and Pleaſures of this Life, and adviſed his Followers to take up his Croſs, renounce all, and follow him. The Enemies of Jeſus would often ſpeak injurious things unto him, take up Stones to throw at him, and reſolving at laſt to procure his Death, gained one of his Diſciples *Judas Iſcariot* to betray him to them for thirty Pieces of Silver.

Q. Was Jeſus much followed? *A.* They came from all Parts to ſee, and hear him. *Q.* Had he any Enemies? *A.* Yes, the carnal Jews. *Q.* Why did they hate him? *A.* Becauſe he preached Humility, and Poverty. *Q.* Who were his greateſt Enemies? *A.* The *Scribes*, *Phariſees*, *Prieſts*, and *Elders*. *Q.* Who were the Scribes? *A.* The Doctors of the Law. *Q.* Who were the Phariſees? *A.* They, who made profeſſion of obſerving the Law better than others, yet were generally Hypocrites. *Q.* How far did the Hatred of the Ene-

mies of Jeſus extend? *A.* To contrive his Death. *Q.* Who betrayed him unto them? *A. Judas Iſcariot*, one of the twelve Apoſtles, for thirty Pieces of Silver.

Twentieth Leſſon: Of the Paſſion of Jeſus Chriſt.

AT the time of the *Paſſover*, the Enemies of Jeſus Chriſt having reſolved to apprehend, and put him to death, on the Vigil, *viz. Thurſday*, he went to eat his laſt Supper with his Diſciples. While they were eating, he took Bread, bleſt, brake it, and diſtributed it to them, ſaying, *Take, eat, this is my Body*, which ſhall be delivered for you. Then he took the Chalice, bleſt it, and gave to them, ſaying, Drink ye all of it, *for this is my Blood of the New Teſtament*, which ſhall be ſhed for you, do this in Remembrance of me. After this he went out with them to Mount *Olivet* into a Garden, where he uſed to pray; there he beſought his Father to remove from him his Sufferings, yet added, *not my Will, but thine be done.* In the mean time, *Judas* bringeth a great Company of armed People, who ſeized on him, and led him to *Caiphas*, the High-Prieſt, where, upon falſe Teſtimonies, he was condemn'd to die. Then all the Diſciples of Jeſus abandoned him, and *Peter* himſelf denied him thrice, as Jeſus had

had foretold. He was led from *Caiphas* to *Pilate*, who governed *Judea* for the *Romans*. *Pilate* finding *Jeſus* innocent, ſought many ways to deliver him. There was Jeſus whipt, and crowned with Thorns by the Soldiers in deriſion, for that he was call'd King of the Jews.

Q. At what time ſuffered Jeſus? *A.* At the time of the Paſſover. *Q.* What did he at his laſt Supper with his Diſciples? *A.* Gave unto them his own Body and Blood. *Q.* How did he give them his Body? *A.* He took Bread, bleſt it, and gave to them, ſaying, This is my Body. *Q.* How did he give them his Blood? *A.* He took the Chalice with Wine, and ſaid to them, This is my Blood, the Blood of the New Teſtament. *Q.* What did Jeſus after Supper? *A.* Went to pray in the Garden of *Gethſemane*. *Q.* What then did *Judas*? *A.* Brought an armed Power to take Jeſus. *Q.* Whither did they carry him? *A.* To *Caiphas* the High-Prieſt. *Q.* What became of the Apoſtles? *A.* They all fled. *Q.* What did *Peter*? *A.* Thrice denied Jeſus. *Q.* From *Caiphas*, whither did they carry Jeſus? *A.* To *Pilate*. *Q.* What happened there unto him? *A.* He was whipt, and crowned with Thorns.

Twenty-firſt Leſſon: Of the Death of Jeſus Chriſt.

PILATE at laſt, tho' with Reluctance, condemned Jeſus, and cauſed him to be led, carrying his Croſs to the Place named *Golgotha*, or Mount *Calvary*. There *Jeſus* was crucified between two Thieves: The Croſs was the moſt infamous Puniſhment then in uſe, whereunto only Slaves, and other Wretches were condemned for the greateſt Crimes. *Jeſus* remained thereon till the Prophecies were fulfilled. At his Death the Sun was darkened, the Earth trembled, the Graves were opened, and the Dead aroſe. This was on *Friday*, the Day of the *Paſſover*, when a Lamb, the Figure of Jeſus Chriſt, was ſacrificed yearly. Thus his Death, whereof all others had been only Figures, was a true Sacrifice, and fully ſatisfied the Juſtice of God for the Sins of all Men. Jeſus the innocent prayed for the Culpable; them he purchaſed by his Blood from the Slavery of the Devil, and opened for them by his Death, the way to eternal Life.

Q. How died Jeſus? *A.* He was nailed to a Croſs between two Thieves. *Q.* What was the Puniſhment of the Croſs? *A.* The moſt infamous then in uſe. *Q.* What happened at his Death? *A.* The Sun was darkened,

darkened, the Earth quaked, the Dead aroſe. *Q.* Why died Jeſus Chriſt at the time, when the Paſchal-Lamb was immolated? *A.* Becauſe that Lamb was a Figure of *Jeſus Chriſt*. *Q.* How was his Death a Sacrifice? *A.* Becauſe it ſatisfied God's Juſtice for the Sins of all Men. *Q.* For what then ſerved other Sacrifices? *A.* They were only Figures of that of Jeſus Chriſt. *Q.* Why then is it ſaid, that *Jeſus Chriſt* has purchaſed us with his Blood? *A.* Becauſe he has delivered us from the Slavery of the Devil. *Q.* Why is it ſaid, that he deſtroyed Death? *A.* Becauſe he has opened to us the Way to eternal Life.

Twenty-ſecond Leſſon: Of the Reſurrection of Jeſus Chriſt.

JESUS being dead, his Body was embalmed, and put into a Sepulchre, which his Enemies cauſed to be guarded, knowing that he had promiſed to riſe again the third Day; on which Day, *viz. Sunday*, he glorioufly aroſe from the Dead, and thoſe that guarded the Sepulchre remained as dead. The Apoſtles had difficulty to believe his Reſurrection, nor were they convinced, till after they had ſeen *Jeſus* with their own Eyes; he appeared to them for the ſpace of forty Days, gave them Inſtructions and Orders to preach the Goſpel

to all Nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt. He gave them alſo power to remit Sin, and promiſed to be with them till the end of the World: Then in their Preſence he aſcended into Heaven, and there ſits at the right hand of *God* the *Father Almighty*, raiſed above all Creatures; but doth not ceaſe to offer to God his Merits for us, and aſſiſt his Church even till he ſhall once more deſcend from Heaven to judge the Quick and the Dead.

Q. After the Death of Jeſus, what became of his Body? *A.* 'Twas laid in a Sepulchre, and his Enemies ſet Guards thereupon. *Q.* On what Day aroſe *Jeſus*? *A.* On the third Day after his Death, which was *Sunday*. *Q.* Did the Apoſtles eaſily believe his Reſurrection? *A.* They did not believe it, till after they had ſeen him. *Q.* During what time did he appear unto them? *A.* Forty Days. *Q.* What did he order them? *A.* To go, preach and baptize thro' all the World. *Q.* What has he taught us by ordaining Baptiſm? *A.* That God is the *Father*, the *Son*, and the *Holy Ghoſt*. *Q.* What Power did he give to his *Apoſtles*? *A.* To remit Sins. *Q.* How did he leave them? *A.* He aſcended into Heaven in their Preſence. *Q.* In what State is he ſince that time? *A.* He ſitteth above all Creatures at the right hand of God.

Q.

Q. Did he not promiſe his Apoſtles to be with them till the End of the World? *A.* Yes, and doth perform the ſame by always aſſiſting his Church. *Q.* How doth he aſſiſt it? *A.* By offering to God his Merits for our Salvation. *Q.* Will he come again upon Earth? *A.* Yes, at the laſt Day, to judge the Living and the Dead.

Twenty-third Leſſon: Of the Deſcent of the Holy Ghoſt upon the Apoſtles.

THE fiftieth Day after the Paſſover the Jews kept a great Feaſt called *Pentecoſt*, in Memory of the Law being given to them on that Day. On this ſame Day, which was the fiftieth after the Reſurrection of Jeſus Chriſt, when all the Diſciples were in the ſame Place, ſuddenly there came a Sound from Heaven, as it were of a ruſhing Wind, which filled all the Houſe, and appeared to them as Tongues of Fire, which ſat upon each of them. Then were they all filled with the Holy Ghoſt, and began to ſpeak diverſe Languages, which ſhewed that they were to preach the Goſpel to all Nations. The Jews were ſtrangely ſurprized; St. *Peter*, Head of the *Apoſtles*, gave the reaſon of this Wonder, explicating to them the Prophets, and declarirg that Jeſus, whom they had crucified, was riſen, and had ſent the Holy

Ghoſt according to his Promiſe; that he was the Lord and Chriſt, and no one could be ſaved but in his Name and by doing Penance. By his Diſcourſe three thouſand were converted and baptized. The *Apoſtles* and others, who had received the Holy Ghoſt, found themſelves wholly changed: They were enlightned to underſtand the Scriptures; they comprehended how all were Sinners, and had need of the Grace of God, which made them delight in fulfilling his Commandments, and gave them invincible Courage for teſtifying the Truth.

Q. What was Pentecoſt? *A.* A Feſtival-Day whereon the Jews commemorated their receiving the Law. *Q.* What happened on that Day to the Apoſtles? *A.* They were repleniſhed with the Holy Ghoſt. *Q.* What Effects wrought it in them? *A.* They were enlightned, and underſtood the Scriptures. *Q.* What more did they find? *A.* A great Love of God. *Q.* What did they as ſoon as they received the Holy Ghoſt? *A.* Spake diverſe Languages. *Q.* What ſignified this Miracle? *A.* That they were to preach the Goſpel to all Nations. *Q.* What then ſaid *Peter*? *A.* He declared before the People that *Jeſus* was the *Chriſt*, and that he had ſent the Holy Ghoſt. *Q.* How many were converted by his firſt Diſcourſe? *A.* Three thouſand. *Q.* Why was the Holy Ghoſt ſent on the

Day of *Pentecoſt?* *A.* To publiſh the new Law on the ſame day as the antient was publiſhed.

Twenty-fourth Leſſon: Of the Vocation of the Gentiles.

THO' a great number of the Jews were converted, yet more rejected the Doctrine of the Apoſtles, and even cruelly perſecuted them. They cauſed the Death of St. *Stephen*, one of the ſeven Deacons, whom the Apoſtles had ordained to ſerve the Church. He was the firſt Martyr, that is, the firſt that ſuffered Death for the Teſtimony of the Doctrine of *Jeſus Chriſt*; the ſchiſmatical *Samaritans* next received the Word of God. Many more were converted and baptized, on whom the Apoſtles laid their Hands, that they might receive the Holy Ghoſt, thus giving unto them *Confirmation*. The Gentiles began ſoon after to enter into the Church, the firſt whereof was a *Roman* Captain, who acknowledged the true God, prayed without ceaſing, and gave great Alms. God ordered him by an Angel to ſend Men to call St. *Peter*, who by a Revelation had been advertiſed to make no difficulty to go to him: As ſoon as he came, and began to ſpeak, *Cornelius*, and all thoſe, whom he had aſſembled, received the Holy Ghoſt, and the Gift of Tongues. St. *Peter* made them preſently be baptized,

and

and then began the accompliſhing the Myſteryof the Vocation of the Gentiles; which conſiſted in this, that God, by his pure Goodneſs, called to the Faith, and Grace of Jeſus Chriſt, not only the Jews, but alſo the Pagans to take the place of the unbelieving *Jews*. Jeſus Chriſt after his Aſcenſion expreſly called alſo a thirteenth Apoſtle, *viz.* St. *Paul*, to labour particularly in the Converſion of the Gentiles.

Q. Who was the firſt Martyr? *A.* St. *Stephen*. *Q.* What ſignifieth Martyr? *A.* A Witneſs. *Q.* What Teſtimony have the Martyrs given? *A.* That the Doctrine of the Goſpel is true. *Q.* Who were the firſt that received the Goſpel after the *Jews*? *A.* The *Samaritans*. *Q.* Who was the firſt of the *Gentiles*, that received the Goſpel? *A. Cornelius* the Centurion. *Q.* Repeat the Hiſtory thereof. *A. Cornelius* a Man that feared God, prayed much, and gave great Alms, was advertiſed by an Angel, to ſend for St. *Peter*; St. *Peter* alſo was admoniſhed to make no difficulty to go to him. *Q.* What happened to him, when he was there? *A.* As ſoon as he began to inſtruct him, and his Family, they received the Holy Ghoſt. *Q.* What then did St. *Peter*? *A.* He cauſed them preſently to be baptized. *Q.* What *Myſtery* was then made known? *A.* The Vocation of the Gentiles, by God's infinite Mercy and Goodneſs, to fill up the Place of the obſti-

obſtinate unbelieving *Jews*. *Q.* Who was the Apoſtle of the *Gentiles*? *A.* St. *Paul*. *Q.* When did our Lord call him? *A.* After his Aſcenſion.

Twenty-fifth Leſſon: Of the Foundation of the Church.

THE Apoſtles diſperſed themſelves thro' the whole World to inſtruct all Nations, following the Order they had received from Jeſus Chriſt; but before they ſeparated, they compoſed the *Symbol* or *Creed*, the Mark for knowing the truly Faithful. The *Symbol* is a Summary of the Chriſtian Doctrine in the Words following. *I believe in God the Father Almighty, Maker of Heaven, and Earth: And in Jeſus Chriſt his only Son our Lord, who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried, he deſcended into Hell, the third day he roſe again from the Dead, aſcended into Heaven, ſitteth at the right Hand of God the Father Almighty; from thence he ſhall come to judge the Quick, and the Dead. I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, the Forgiveneſs of Sins, the Reſurrection of the Fleſh, and Life everlaſting. Amen.*

The Apoſtles founding the Churches eſtabliſhed in each City a Biſhop, Prieſts, and Deacons, for governing the Faithful.

St.

St. *Peter* founded the three principal Churches, and eſtabliſhed his Seat at *Rome*, the Capital of the Empire, which became alſo the See Apoſtolick, and the firſt of all the Churches. St. *Paul* came thither alſo, where theſe two ſuffered Martyrdom under the Emperor *Nero*. As St. *Peter* was the Head of the Apoſtles eſtabliſhed by Jeſus Chriſt, his Succeſſor, the Biſhop of *Rome*, whom we call the *Pope*, has always been acknowledged, as the firſt, and Chief of all the Biſhops by God's Inſtitution, being the Vicar of Jeſus Chriſt, and the viſible Head of Chriſt's viſible Church.

Q. What did the Apoſtles before they diſperſed themſelves thro' the World? *A.* Made the Symbol, called therefore the Apoſtles Creed. *Q.* What is the Symbol, or Creed? *A.* A Mark for knowing the truly Faithful. *Q.* Say the Creed. *A. I believe in God*, &c. *Q.* What did the Apoſtles for founding the new Churches? *A.* Eſtabliſhed in each City, a Biſhop, Prieſts, and Deacons. *Q.* Who founded the three principal Churches? *A.* St. *Peter*. *Q.* Where did he eſtabliſh his See? *A.* At *Rome*. *Q.* Why there? *A.* Becauſe it was the Capital of the Empire. *Q.* What follows thence? *A.* That the Pope is the viſible Head of the Church. *Q.* Why ſo? *A.* Becauſe he is Succeſſor to St. *Peter*. *Q.* Who is the

the inviſible Head? *A.* Jeſus Chriſt, who is in Heaven.

Twenty-ſixth Leſſon: Of Tradition and the Scripture.

WHat Jeſus Chriſt taught was by Word of Mouth, not by Writing; the Apoſtles in the beginning did the ſame, and many of them wrote nothing, yet always took great care to inſtruct their Diſciples, and render them capable to inſtruct others. Thus paſt their Doctrine from them to the firſt Biſhops, from theſe likewiſe to their Succeſſors, and ſo downward to other Fathers, even to thoſe ſucceſſively who teach at this day. The Word of God therefore is of two ſorts, *written* and *unwritten*; the *unwritten* Word thus deſcending is *Tradition*, which alone preſerved the true Religion from the beginning of the World even to *Moſes*'s Time, and ever ſince has preſerved many Truths, which were never written. The Books of the Old, and New Teſtament, both which together we call the Bible, are the written Word of God. The Old Teſtament comprehendeth the Writings of *Moſes*, and the Prophets; the New Teſtament the Writings of the *Apoſtles* and *Evangeliſts*: Faith obliges us to receive all theſe Books contain, becauſe they have been wrote by the Inſpiration of the Holy Ghoſt,

Ghoſt, and it obligeth us alſo to believe the Traditions, which come from the ſame Source; that is to ſay, thoſe which are received by the Conſent of all the Faithful from the beginning, principally thoſe which the Church has decided.

Q. Of how many ſorts is the Word of God? *A.* Two, written, and unwritten. *Q.* What is the unwritten Word of God? *A.* Tradition, *viz.* the Deſcent of Doctrine, which has paſt from the *Apoſtles* to the firſt Biſhops after them, and ſo ſucceſſively thro' all Ages even to us. *Q.* What is Scripture? *A.* the Bible, which comprehends the Books of the Old and New Teſtament. *Q.* Which are the Books of the Old Teſtament? *A.* Thoſe of *Moſes*, and the Prophets. *Q.* How was Religion preſerved before *Moſes*? *A.* By Tradition. *Q.* By whom were the Books of the New Teſtament written? *A.* By the Apoſtles, and Evangeliſts. *Q.* Why is one obliged to believe the Scripture? *A.* Becauſe it hath been dictated by the Holy Ghoſt. *Q.* Is one obliged to believe Tradition? *A.* Yes, becauſe it comes from the ſame Source.

Twen-

Twenty-ſeventh Leſſon: Of the Deſtruction of Jeruſalem.

THE City *Jeruſalem*, and the Republick of the Jews, continued for ſome time after the Publication of the Goſpel, till the new Church of the Gentiles was formed; but at laſt the Time came, wherein *Jeruſalem* was to be deſtroyed, according to the Prophecy of Jeſus Chriſt. The Jews revolted againſt the *Romans*, the War became moſt cruel, *Jeruſalem* was beſieged, and the Famine therein ſo great, that ſome Mothers eat their own Children. In this one Siege there periſhed eleven hundred thouſand Perſons. The City was taken, and razed by *Titus*, Son of the Emperor *Veſpaſian*, the Temple burnt, and the Ceremonies of the Old Law aboliſhed. Thus God puniſhed this unfortunate City, wherein had been ſhed the Blood of ſo many Prophets, and above all that of Jeſus Chriſt, its King, and Saviour. The Jews, who would not acknowledge him for their Deliverer, became Slaves to the *Romans*, chaſed from their own Country, diſperſed over all Nations, and have ſo continued almoſt ſeventeen hundred Years.

Q. Why did the City of *Jeruſalem* continue ſome time after the Publication of the Goſpel? *A.* That the Church of the Gen-

tiles might be built upon the Foundation of that of the Jews. *Q.* By whom was *Jeruſalem* demoliſhed? *A.* By *Titus*, Son to the Emperor *Veſpaſian*. *Q.* Did many die therein? *A.* Yes, eleven hundred thouſand Souls. *Q.* Was the Famine therein great? *A.* Yes, inſomuch that ſome of the Women eat their own Children. *Q.* Why was this City thus treated? *A.* For having put Jeſus Chriſt to death. What happened to the Jews? They were reduced to Slavery, and diſperſed thro' the whole World. *Q.* What has ſince happened to them? *A.* They are yet in the ſame State. *Q.* How long have they been ſo? *A.* Almoſt ſeventeen hundred years.

Twenty-eighth Leſſon: Of Perſecutions.

ALL the Apoſtles, and very many of their Diſciples alſo ſuffered Martyrdom. The firſt Popes, and Biſhops, laid down likewiſe their Lives, in Teſtimony of the Truth of the Goſpel. The Church continued to be perſecuted three hundred Years, during which, innumerable were the Martyrs of both Sexes, and of all Ages. Tho' the Chriſtians did nothing but good to all, yet all the World hated them, becauſe they deteſted Idolatry, and every Vice that reigned among the Pagans. The Emperors and Magiſtrates attempted ſeveral times to extirpate

tirpate them. They were baniſhed, their Goods confiſcated, their Perſons impriſoned, and put to death; but, as they feared not Death, the moſt cruel Torments, as Fire, Gridirons, boiling Oil, melted Lead, *&c.* were in vain uſed for their Perverſion. Some were expoſed to moſt cruel Beaſts, others flead alive, ript open, and cut in pieces, their Feet and Hands cut off, their Teeth and Eyes were pulled out. They who courageouſly ſuffered even till Death, were named Martyrs, as St. *Lawrence*, St. *Vincent*, St. *Sebaſtian*, St. *Agnes*, St. *Apollonia*, and an infinite Number of others. The Faithful aſſembled at their Tombs to praiſe God, and recommend themſelves to their Prayers.

Q. How died the Apoſtles and their firſt Diſciples? *A.* Moſt ſuffered Martyrdom. *Q.* How long continued the Perſecutions againſt Chriſtians? *A.* 300 Years. *Q.* What Evil did they, to render themſelves ſo odious? *A.* They did nothing but good. *Q.* Why then were they hated? *A.* Becauſe they condemned Idolatry, and the Vices of Pagans. *Q.* What did they to them? *A.* Their Goods were confiſcated, and they put to death. *Q.* Were they not content with cauſing their Death? *A.* No, becauſe they contemned Death *Q.* Name ſome of their Puniſhments. *A.* Some were dragged with Horſes, others torn with ſharp Irons,

others broiled, others had their Teeth pulled out, *&c.* *Q.* What Honour rendred Christians to Martyrs? *A.* Visited their Tombs to praise God, and to beg their Prayers.

Twenty-ninth Lesson: Of the Liberty of the Church and Monks.

THE more Christians were put to death, the more they multiplyed; and yet they never attempted by Force to defend themselves against such as did so much Evil against them. At last, after 300 Years suffering, God gave Peace to his Church, under the Emperor *Constantine*, who embraced the Christian Religion. Then was the beginning of an entire Liberty to serve God; but at the same time the Virtue of Christians in general began to slag; many made Profession thereof, without being rightly sensible of the Vanity of Pleasures, and Riches, or firmly fixed in the Hope of Heaven. They who desired to practise the Gospel more faithfully, found it the most secure to separate from the World. These were called *Monks*, that is to say, Solitaries, or Retired; the more perfect were in *Egypt*, where they were instructed by St. *Anthony*. They lived very poorly, fasting always with Bread and Water, and working continually with their Hands; observing great Silence, sleeping very little, most fre-

frequently praying, and meditating upon the Holy Scripture. This Manner of Life was extended thro' all Chriſtendom, and St. *Bennet* made a Rule, which was followed moſtly in the *Weſt*.

Q. Did the Perſecutions much diminiſh the Number of Chriſtians? *A.* On the contrary the Blood of the Martyrs became the Seed of the Church; the more they put to death, the more were converted. *Q.* Why did not they defend themſelves againſt the Pagans? *A.* God forbids Rebellion againſt one's Prince, under any Pretence whatſoever. *Q.* Who was the firſt Chriſtian Emperor? *A. Conſtantine.* *Q.* When did the generality of Chriſtians begin to ſlack? *A.* About that Time. *Q.* What did they who would live more piouſly than the generality of Chriſtians? *A.* They retired into Solitude. *Q.* How were they called? *A.* Monks, *viz.* Solitaries. *Q.* How lived they? *A.* They faſted all Day, laboured with their Hands, and prayed inceſſantly.

THE SECOND PART OF THE ABRIDGEMENT OF CHRISTIAN DOCTRINE.

The First Lesson: Of Faith, Hope, and Charity.

THE Christian Doctrine is reduced into four Parts: the *Apostles Creed*, the *Lord's Prayer*, the *Commandments*, and the *Sacraments*. The Creed comprehends what we ought to believe; the Lord's Prayer, what, with Hope, we ought to pray for; the Commandments, what, through Charity, we ought to do, or not to do, for the Love of God, and by his Grace, which we receive by the Sacraments.

Thus all Religion is reduced to these three Virtues, *Faith*, *Hope*, and *Charity*.

Since

Since we cannot have theſe of our ſelves, 'tis neceſſary God give them through his Bounty; by Faith we firmly believe all that God has revealed to his Church, *viz.* to that Aſſembly of the Faithful, which from the beginning of the World, even to this Day, hath preſerved all, whether written or unwritten, that the Patriarchs, Prophets, and Apoſtles have taught, and which God hath atteſted by Miracles: God cannot be deceived, or deceive us; whence it is we believe all God hath ſaid, tho' often we do not comprehend the ſame. By Hope we expect with Confidence the Good, God hath promiſed to us, *viz.* his Grace in this Life, and Life eternal hereafter. By Charity we love God above all things, and our Neighbour, as ourſelves; which is the moſt excellent Virtue of the three, and the only one that remaineth for ever.

Q. To how many Points is the Chriſtian Doctrine reduced? *A.* Four; namely, the Apoſtles Creed, the Lord's Prayer, the Commandments, and Sacraments. *Q.* To what Vertues is all Religion reduced? *A.* Theſe three, Faith, Hope, and Charity. *Q.* Can we have theſe Virtues of ourſelves? *A.* No, God only can give them. *Q.* What avails Faith? *A.* It maketh us firmly believe all God has revealed to his Church. *Q.* How know we that God hath ſpoken to Men? *A.* By his Miracles. *Q.* Why do

we

we believe what he has ſaid to us? Becauſe he cannot be deceived, or deceive us. *Q.* What effecteth Hope? *A.* That we expect, with Confidence, the Good, God has promiſed us, *viz.* Grace in this Life, and Glory in the next. *Q.* What is *Charity?* *A.* The Love of God and our Neighbour *Q.* Which of theſe three is the greateſt Virtue? *A. Charity?*

The Second Leſſon: Of the Trinity.

THE Creed: *I believe in God the Father Almighty* &c. We believe one only God, the Sovereign Lord of all things, who has made all, preſerves all, and governs all; who can do whatſoever he will; he is Father of all his Creatures, becauſe he hath produced them, and preſerveth them with a paternal Goodneſs; yet properly ſpeaking he is not Father, but in reſpect of his only Son, who is his Word, and his interiour Voice, the Wiſdom which he has begot in himſelf before all Creatures, and by which he has made all. This Son is equal to the Father, who knows himſelf as perfect as he is. The Father loveth his Son, the Son loveth the Father, and this Love of the Father, and of the Son, is the Holy Ghoſt, who proceedeth from the one and the other, and is equal to one and the other. There is therefore in God, the Father, the Son,

Son, and the Holy Ghoſt; either of the three is neither of the other, and each of the three is God, as the two others are: but all theſe three are only one and the ſame God; for there can be but one God, otherwiſe he would not be Sovereign.

Q. Say the Creed. *A. I believe in God*, &c. *Q.* What is God? *A.* The Sovereign Lord of all things. *Q.* Why call you him Almighty? *A.* Becauſe he has made all things, and can do what he will? *Q.* Why call you him Father? *A.* Becauſe he has produced us all, preſerves, and governs us as his Children. *Q.* Who is the true Son of God? *A.* His Word, his Wiſdom, which he has begot in himſelf. *Q.* Is this Son of God equal to his Father? *A.* Yes, he is as great, and as perfect. *Q.* Doth not God the Father love his Son? *A.* Yes, and the Son of God loveth his Father. *Q.* How is this Love of the Father, and of the Son called? *A.* The Holy Ghoſt. *Q.* From whom doth he proceed? *A.* From the Father and the Son. *Q.* Is the Holy Ghoſt equal to the Father and to the Son? *A.* Yes, all the Three are equal. *Q.* Is each of the three Perſons diſtinguiſhed from the other? *A.* Yes, either of the three is neither of the other. *Q.* Is each God? *A.* Yes. *Q.* Are there not then three Gods? *A.* No, the Father, the Son, and the Holy Ghoſt are all three the ſame God. *Q.* Can there be more

more than one God? *A.* No, that is impoſſible.

The Third Leſſon: Of the Incarnation of the Word, and of the Redemption of Mankind.

THE only Son of God Jeſus Chriſt our Lord, that is to ſay, the Word, which was in God from the Beginning, was made Fleſh, and dwelt amongſt us; he was God from all Eternity, and without ceaſing to be God became Man, by uniting our Nature to his Divine Perſon; he is notwithſtanding one ſole Perſon, the Word incarnate, *Jeſus Chriſt*, true God, and true Man; conceived by the Holy Ghoſt, and born of the Virgin *Mary*; that is to ſay, his Birth was a Miracle, his holy Mother bringing him into the World, and yet remaining a Virgin; that Jeſus Chriſt from the firſt Moment was filled with the Holy Ghoſt, and Grace, incapable of ſinning, and holy of himſelf. For us Men, and our Salvation, the Son of God was made Man: for us he ſuffered under *Pontius Pilate*, was crucified, and died; ſuch was his Love for us, that he would give his Blood and Life, to redeem us from the Captivity of the Devil.

Q. Who is our Lord Jeſus Chriſt? *A.* The Word, which was made Fleſh. *Q.* What is this Word? *A.* The Son of God.

Q.

Q. What meaneth that *he was made Fleſh?* *A.* That he was made Man. *Q.* Was he changed? *A.* No, he remained God, as before. *Q.* Has he a Body and a Soul, as we? *A.* Yes, he is a perfect Man. *Q.* Whoſe Son is he, as Man? *A.* The Son of the Virgin *Mary.* *Q.* Whoſe is he, as God? *A.* Of God only. *Q.* Is the Son of God, and the Son of *Mary* two? *A.* No, he is one ſole Jeſus Chriſt. *Q.* Why is it ſaid, that he was conceived by the Holy Ghoſt? *A.* To ſhew that he came into the World by a Miracle from a Virgin. *Q.* What elſe meaneth that? *A.* That he is holy by Nature, incapable of ſinning. *Q.* Why became the Son of God Man? *A.* For our Salvation. *Q.* For what ſerved his Paſſion, and Death? *A.* To free us from the Devil's Slavery.

The Fourth Leſſon: Of Chriſt's Deſcent into Hell, his Reſurrection, and Aſcenſion.

JEſus Chriſt being dead, his Body was put into a Sepulchre, and his Soul deſcended into Hell, that is to ſay, to the Place of Repoſe, wherein from the World's Beginning the Saints remained, whom the Son of God took thence to give them entrance into Paradiſe. Tho' his Soul was ſeparated from his Body, yet the Divinity neither quitted the Body, nor the Soul; it

was

was the Son of God that was buried, descended into Hell, and arose the third Day, according to the Scriptures, that is to say, according to the Predictions of *David*, and of the Prophets; he ascended into Heaven, and sits at the Right Hand of God the Father Almighty. 'Tis said he sits, to shew that he is in a perfect Repose, and has all the Power in Heaven and Earth, as the true King, and sovereign Judge of all the Angels, and Men. The Right Hand of God denotes the supreme Dignity of Jesus Christ, who, even as Man, is above all Creatures.

Q. After the Death of Jesus Christ, whither went his Soul? *A.* It descended into Hell. *Q.* What! into the Place where the Damned are tormented? *A.* No, into the Place of Repose, wherein were the Saints. *Q.* Were not the Saints before in Heaven? *A.* No, they expected *Jesus Christ* to give them Entrance thereinto. *Q.* Was the dead Body of Jesus Christ in the Sepulchre separated from the Divinity? *A.* No. *Q.* Why is it said that Jesus Christ suffered, and rose according to the Scriptures? *A.* Because the Prophets had foretold all that happened to him. *Q.* In what State is Jesus Christ in Heaven? *A.* He sits at the Right Hand of God. *Q.* Has God a Right and Left Hand? *A.* No, that is to shew the great Dignity of *Jesus Christ*. *Q.* Why is it said he sits? *A.* To shew that he is in Repose,

poſe, and that he is both a Judge and a King.

The Fifth Leſſon: Of Judgment.

THE Repoſe of Jeſus Chriſt in Heaven doth not hinder him from aiding us; by him we receive all the Graces of God: he is the ſovereign Biſhop, who intercedes for us, and who, without ceaſing, preſenteth to God the Sacrifice of his Death, and Paſſion, which he once offered upon the Croſs. He governs his Church by Paſtors, Doctors, and other Miniſters, whom he aſſiſteth with his Holy Spirit. From thence he ſhall come to judge the Living, and the Dead: All this viſible World ſhall end one day; all that is upon Earth ſhall be conſumed; the Sun and Moon ſhall loſe their Light; the Stars ſhall fall from Heaven; all Nature ſhall be inverted, the Angels ſhall ſound the Trumpet, and from all ſides ſhall aſſemble the Dead, who ſhall riſe, and come from their Graves; Jeſus Chriſt ſhall deſcend from Heaven upon the Clouds, with great Majeſty; the Good ſhall be ſet at his Right Hand, and the Wicked at his Left; he ſhall judge all according to their Works; he ſhall call the Good to his Glory, and ſhall doom the Wicked to eternal Fire. None knows when this Judgment will happen, but 'tis certain it will ſurprize all the World.

Q. Doth not Jeſus Chriſt act in Heaven for his Church? *A.* Yes, he governs it by his Paſtors, *&c.* *Q.* Is not he himſelf a Prieſt? *A.* Yes, he is the Sovereign Biſhop, who intercedes for us. *Q.* What Sacrifice offereth he? *A.* The ſame he offered on the Croſs. *Q.* Will he come no more upon Earth? Yes, at the laſt Day, to judge the Quick, and the Dead. *Q.* What will enſue at the laſt Day? *A.* All upon the Earth ſhall be burnt, the Stars ſhall fall from Heaven, the Sun and Moon ſhall be darkened. *Q.* What will the Angels do? *A.* By the Sound of a Trumpet they ſhall aſſemble all Men. *Q.* How will Jeſus Chriſt come? *A.* Upon a Cloud in great Majeſty. *Q.* How will he judge Men? *A.* According to their Works. *Q.* When will this Judgment be? *A.* No Perſon knoweth.

Sixth Leſſon: Of the Holy Ghoſt.

THE Holy Ghoſt is Love, and Charity, which is God himſelf; that is to ſay, the ſubſtantial Love, whereby the Eternal Father loveth himſelf, and loveth his Son; and by which the Son loveth his Father, and himſelf alſo: he proceeds therefore from the Father and the Son; he is God and Lord, as they, equally worthy to be adored and glorified with them. This Honour we render to him, by ſaying, Glory be

to

to the *Father*, and *to the Son, and to the Holy Ghoſt, as it was in the beginning, is now, and ever ſhall be, World without end.* Amen. This is he, that hath ſpoken by the Prophets, Apoſtles, Evangeliſts, and all others, who have been inſpired by God. We call him the Holy Ghoſt, becauſe 'tis he who giveth ſpiritual Life, Holineſs, and Grace, which renders us holy and agreeable to God. The Gift of the Holy Ghoſt is the Love of God diffuſed in our Souls, which cauſeth in us a delight to conform ourſelves to his Will; and when this Pleaſure bringeth us to do his Will, we do good Works, meritorious of eternal Life. 'Tis naturally impoſſible we ſhould take pleaſure in any thing, but that which flattereth our Senſes; whence it is, that we cannot do any good without God's Aſſiſtance, which is the Grace and Gift of the Holy Ghoſt.

Q. What is the Holy Ghoſt? *A.* The Love, which is God himſelf. *Q.* From whom proceeds he? *A.* From the Father and the Son. *Q.* Is he equal to them? *A.* Yes, he is God and Lord as well as they. *Q.* How do we adore him with the Father, and the Son? *A.* In ſaying, Glory be to the Father, *&c.* *Q.* Why call we him the Holy Ghoſt? *A.* Becauſe he giveth us Holineſs, which is a ſpiritual Life. *Q.* What is the Gift of the Holy Ghoſt? *A.* The Love of God, which we receive by his

Grace. *Q.* What doth the Love of God work in us? *A.* A Pleaſure to do the Will of God. *Q.* Is this Pleaſure natural to us? *A.* No. *Q.* In what do we naturally take pleaſure? *A.* In doing our own Will, and ſeeking our own content. *Q.* How then can we do good Works? *A.* By the Grace of God, and the Gift of the Holy Ghoſt.

Seventh Leſſon: Of the Church.

THE Church is an Aſſembly of the Faithful, that is to ſay, of thoſe who make profeſſion to ſerve the true God according to the true Religion, which he himſelf hath taught. The Church is One, Holy, Catholick, and alſo Apoſtolick: She is *One*, becauſe ſhe is one well-ordered Company, one Body, whereof Jeſus Chriſt is Head. She cannot therefore be divided: They who ſeparate, as Hereticks and Schiſmaticks do, remain out of her; but they do not make another Church, they are an Arm, or another Member ſeparated from the Head; they are Hereticks, who teach another Doctrine than that of the Church; they are Schiſmaticks, who would make a ſeparate Body. The Church is *Holy* by her Doctrine, by her Sacraments, by her Head, who is Chriſt Jeſus, by many of her Members; for they are not all holy. The Church upon Earth is a mixture both of good and wicked,

ed; at the laſt Judgment only a Separation will be made. The Church is Catholick, that is, univerſal, becauſe ſhe is extended to all Times and Places. 'Tis the ſame Church that has continued from *Adam*, *Noah*, *Abraham*, and other Patriarchs, even to *Moſes*; and from *Moſes*, the ſovereign Pontifs deſcending from his Brother *Aaron*, was continued even to Jeſus Chriſt. We know the Biſhops of *Rome* to be Succeſſors of St. *Peter*. The Church is extended to all Parts of the World, always and every where profeſſeth the ſame Faith, and uſeth the ſame Sacraments. She is named *Apoſtolick*, becauſe ſhe preſerves the Doctrine of the *Apoſtles*; and the Succeſſion of her *Paſtors* is directly from the *Apoſtles*, particularly in the Church of *Rome*, where the viſible Head of the univerſal Church preſides.

Q. What is the Church? *A.* An Aſſembly of the Faithful under one and the ſame Head. *Q.* Which are the Marks of the true Church? *A.* She is *One*, *Holy*, *Catholick*, and *Apoſtolick*. *Q.* How is ſhe *One*? *A.* Becauſe united under one Head, Jeſus Chriſt. *Q.* Hath ſhe not alſo one viſible Head upon Earth? *A.* Yes; the *Pope*, Succeſſor to St. *Peter*. *Q.* Who are Hereticks? *A.* They who teach another Doctrine than that of the Church. *Q.* Who are Schiſmaticks? *A.* They who adhere to a ſeparate Communion. *Q.* How is the

Church *holy?* *A.* By her Doctrine, Sacraments, and Head, *Jesus Christ.* *Q.* Are all her Members holy? *A.* No; in her is a mixture of good and bad, which will be so till the Day of *Judgment.* *Q.* How is the Church *Catholick?* *A.* Because she is universally extended to all Times and Places. *Q.* How is the Church *Apostolick?* *A.* By preserving the Doctrine of the *Apostles*, whose Successors her Pastors are.

Eighth Lesson: Of the Communion of Saints.

THE Communion of Saints is not only a Participation of the Holy Eucharist, but generally a Communication of all spiritual Goods among all the Members of the Church. We all make but one Body, tho' we have divers Functions, as to instruct, govern, direct, assist, *&c.* even as the Parts of a Man's Body have different Imploys; all within the Church in the State of Grace are benefitted by the Prayers, and good Works of the whole Church. The Excommunicated have no more part therein than Infidels: the true Church has a right to excommunicate, that is, cast out of the Church, all who commit great Sins, and will not do Penance: There is a Communication between the Church triumphant in Heaven, and the Church militant upon Earth. The Saints assist us with their Prayers

even

even more after their Death, than before; Souls in Purgatory receive alſo benefit from the Communion of Saints: wherefore it is profitable to pray for the Dead, to give Alms, and do other good Works for their Relief.

Q. What is the Communion of Saints? *A.* A Communication of all ſpiritual Goods within the Church, we being all Members of the ſame Body. *Q.* Do not the Excommunicated partake thereof? *A.* No. *Q.* Whom doth the Church excommunicate? *A.* Such as commit grievous Sins, and will not do Penance. *Q.* Doth the Communion of Saints extend to thoſe even in Heaven? *A.* Yes; the Bleſſed aſſiſt us with their Prayers. *Q.* Is it alſo extended to thoſe in Purgatory? *A.* Yes; we procure comfort to the Souls therein, by Prayers, Alms, and good Works done for them.

Ninth Leſſon: Of Remiſſion of Sins.

THERE is no Remiſſion of Sins but in the Catholick Church; this Belief ſhould move all to become true Members thereof, this is a Conſequence from the Communion of Saints; for being Members of Jeſus Chriſt, we partake of his Merits: He, as God, hath power to remit Sins, which Power he communicated to his *Apoſtles*, ſaying, *Receive the Holy Ghoſt, whoſe-*

ſoever

ſoever Sins ye remit, they are remitted unto them, and whoſeſoever Sins ye retain, they are retained, Joh. xx. 22, *&c.* This Power deſcended from the Apoſtles to thoſe they ordained Prieſts, and is continued even to us. The Remiſſion of Sins is firſt made in Baptiſm, which effaces all Sins, whether original, (wherein all, as Children of *Adam*, are born) or which each commiteth, called actual Sins: the Sacrament of Penance is neceſſary for Remiſſion of all mortal Sins committed after Baptiſm, and always profitable for Remiſſion of venial Sins. Sins which cauſe the loſs of God's Grace, and render the Actor liable to eternal Death, are called mortal, ſuch are Murder, Adultery, *&c.* A venial Sin doth not entirely extinguiſh Charity, as a ſmall Lye, which hurts no body, ſome little Diſtraction in Prayer, *&c.* the Pardon of ſuch is more eaſy to gain, tho' the leaſt Sin is always a great Evil.

Q. Can Pardon of Sins be obtained out of the Catholick Church? *A.* No; for it can only be obtained through Jeſus Chriſt. *Q.* To whom did Chriſt communicate this Power? *A.* To his *Apoſtles*. *Q.* To whom did they give it? *A.* Biſhops and Prieſts. *Q.* By what Sacraments are Sins remitted? *A.* Baptiſm and Penance. *Q.* What is original Sin? *A.* That which we bring into the World with us. *Q.* What is actual Sin? *A.* That which we commit.

Q.

Q. What is mortal Sin? *A.* That which deſerves Hell. *Q.* What is venial Sin? *A.* That which doth not entirely deſtroy God's Grace. *Q.* How is actual Sin pardoned? *A.* By the Sacrament of Penance. *Q.* How is original Sin pardoned? *A.* By Baptiſm, which remitteth all Sins. *Q.* Is venial Sin to be much feared and avoided? *A.* Yes.

Tenth Leſſon: Of the Reſurrection, and Life eternal.

IF we ſerve God in hopes of earthly Happineſs we deceive ourſelves, for here the Wicked often proſper, and the Juſt ſuffer; wherefore our Hope is after Death. We believe our Souls never die, and that our Bodies, even after having been corrupted and diſſipated, ſhall by God's Power be rejoined to our Souls, never more to be ſeparated; this we call the Reſurrection of the Body. At the laſt Day the Dead ſhall riſe to appear at the Judgment-Seat of God with their own proper Bodies; eternal Life ſhall be the Recompence of the Good, and eternal Death the Puniſhment of the Wicked. Eternal Life is compared in Scripture to a Banquet, or Marriage, to repreſent Joy; 'tis alſo named a *Kingdom*, to ſhew that the Saints are more happy in Heaven, than Kings upon Earth. The Word *Paradiſe* ſignifieth a Garden of Delights; but the true

true Happineſs of the Saints is to ſee God, the ſovereign Beauty and Goodneſs, face to face. On the contrary, the Damn'd ſhall be caſt into Hell, a Place of Darkneſs, a moſt horrible Priſon, ſhall be eternally conſuming with an inextinguiſhable Fire, and gnawed with a Worm which never dieth, *viz.* the Remorſe of Conſcience; there ſhall be weeping and gnaſhing of Teeth, *viz.* Sadneſs, Rage, and Deſpair.

Q. When do we hope to be happy? *A.* Not till after Death. *Q.* Do our Souls die with our Bodies? *A.* No; they are immortal. *Q.* Do our Bodies die for ever? *A.* No, only till the Reſurrection. *Q.* How ſhall this Reſurrection be? *A.* All the Dead ſhall take the ſame Bodies they had during their Lives, and be preſented before the Judgment-ſeat of God. *Q.* What will become of them after Judgment? *A.* The Good ſhall enjoy eternal Life, but the Wicked be condemned to Death eternal. *Q.* What is eternal Life? *A.* The Kingdom of Heaven, the Repoſe and Joy of Paradiſe. *Q.* What makes the Happineſs of the Saints? *A.* The ſeeing God. *Q.* What is eternal Death? *A.* The Puniſhment of Hell, *viz.* Darkneſs, Fire, Remorſe of Conſcience, and the Company of tormenting Fiends.

Eleventh

Eleventh Leſſon: Of the Lord's Prayer.

OUR *Father, who art in Heaven,* &c. We ſay *Our,* not *My* Father, to ſhew that we do not pray only for ourſelves, but for the whole Church; we name God *our Father,* becauſe from him we hold our Being, and all that we have, alſo becauſe his Grace rendreth us the Brethren of his only Son *Jeſus Chriſt.* God is every where, but principally in Heaven, which declares his Glory unto us; when his Creatures render him due honour, his Name is ſanctified; on the contrary, 'tis diſhonoured by the Sins principally of Chriſtians, who render the true Religion contemptible to Infidels. The Kingdom of God is eternal Life, which we hope for after death, and Grace, which conducteth us thereunto, and hinders Sin from reigning in us: The Will of God ſhall be done on Earth, as it is in Heaven, if we follow not our own Will, but ſubmit to God, as the Angels and Bleſſed in Heaven do.

Q. Say the Lord's Prayer. *A.* Our *Father,* &c. *Q.* Why do you not ſay my Father, *&c?* *A.* Becauſe I do not pray to God only for my ſelf. *Q.* How is God your Father? *A.* Becauſe he has made me and all that I have. *Q.* Are not you his Child after another manner? *A.* Yes;

by

by his Grace, being the Brother of Jesus Christ. *Q.* Why say you that he is in Heaven, rather than elsewhere? *A.* Because there his Glory most appeareth to us. *Q.* How is the Name of God sanctified? *A.* By the Honour which his Creatures give him. *Q.* What is the Kingdom of God? *A.* Life eternal. *Q.* When is his Will accomplished upon Earth? *A.* When his Grace reigneth in us. *Q.* When is our Will good? *A.* Only when conformable to the Will of God. *Q.* By whom is the Will of God accomplished in Heaven? *A.* The Angels and Blessed therein.

Twelfth Lesson: Of the Remainder of the Lord's Prayer.

DAILY *Bread* signifieth all things necessary for preserving Life, since all depend on God for Subsistence: daily ought our Request for our daily Bread be repeated, because our Need thereof is daily. This Bread also signifieth the spiritual Nourishment of our Souls, *viz.* the Word of God, his Grace, the Holy Eucharist, *&c.* We beseech God for the Remission of our Sins, because we are all Sinners; we beg God not to pardon us, if we do not pardon others: For prevention of Sin, we beseech God to remove Temptations from us, finally to deliver us from every kind

kind of Evil, and principally from the worſt, *viz.* the Attacks of the Devil.

Q. What means *daily Bread?* *A.* All things neceſſary to Life, alſo ſpiritual Nouriſhment, *viz.* the Word of God, Grace, the Euchariſt, *&c.* *Q.* Do all Men ſin? *A.* Yes. *Q.* Ought we to pardon others? *A.* Yes, if we expect that God pardon us. *Q.* What is it that brings us to ſin? *A.* Temptation. *Q.* How can we reſiſt it? *A.* By the Grace of God. *Q.* Who is the worſt Tempter? *A.* The Devil.

Thirteenth Leſſon: Of other Prayers.

GEnerally after the *Pater-noſter* Chriſtians ſay the *Hail-Mary*, to honour the Bleſſed Virgin, and deſire her Interceſſion; the Apoſtles *Creed* in teſtimony of their Faith, and the *Confiteor* for deſiring Pardon of their Sins. All Chriſtians Morning and Night ſhould ſay theſe Prayers, aſſiſt as oft as they can at the publick Offices of the Church, which are principally compoſed of *David*'s Pſalms, and divided into ſeven different Hours, *Veſpers*, *Compline*, *Mattins*, *Prime*, *Terſe*, *Sext*, and *None*; alſo attend to the Prayers the Prieſt ſays at the Celebration of Maſs, Adminiſtration of Baptiſm, and the other Sacraments, *&c.* To hear or pronounce the Words is not praying, if the Mind be not attentive thereto: the Sign of

the Croſs is an Abridgment of all Prayers, and of the Chriſtian Doctrine. By ſaying *in the Name*, we invoke God; by ſaying *of the Father, Son, and Holy Ghoſt*, we confeſs the Myſtery of the Trinity; and by making with our Hand the Croſs, remark the Myſtery of our Redemption, and conſequently that of the Incarnation of Chriſt.

Q. Which are the ordinary Prayers of Chriſtians? *A.* The *Pater-Noſter*, *Ave-Maria*, and *Confiteor*. *Q.* What is the *Confiteor*? *A.* An Acknowledgment of our Sins? Whereto ſerves it? *A.* To obtain Pardon. *Q.* For what ſerves the *Ave-Maria*? *A.* To deſire the Interceſſion of the Virgin *Mary*. *Q.* When ſhould we ſay theſe Prayers? *A.* Each Morning and Night. *Q.* Of what is the Office of the Church compoſed? *A.* Principally of *David*'s Pſalms. *Q.* In Prayer is it ſufficient to ſay the Words? *A.* No, the Mind muſt be attentive. *Q.* Which is the Abridgment of all the Chriſtian Doctrine? *A.* The Sign of the Croſs. *Q.* What do the Words remark? *A.* That we believe and invoke the Trinity. *Q.* What remarketh the Motion of the Hand? *A.* That we believe the Incarnation of the Son of God, and our Redemption by the Croſs of Jeſus Chriſt?

Fourteenth Leſſon: Of the Decalogue, or Ten Commandments.

THE firſt commands us to *adore* God, that is, honour him as our Creator and Sovereign Lord: by believing firmly all he has taught his Church, we honour God by *Faith*; expecting with Confidence the Good he has promiſed, we honour God by *Hope*; and by *Charity*, if we love him with all our Heart, keep his Commandments, obey him, pray often to him, and honour no Creature, but with reference to God. The ſecond forbiddeth the taking of any Oath, except on important Occaſions, and when the thing ſworn is lawful, true, and tending to God's Glory, or our Neighbour's Good; by it alſo is forbid all Blaſphemy, that is, a ſpeaking with Contempt of God, or his Saints. The Third orders to ſanctify the Day of Repoſe, now obſerved on *Sunday*, in memory of Chriſt's Reſurrection; this Day ought to be ſpent in Prayer, Religious Duties, and good Works, abſtaining from all Labours, except of Neceſſity.

Q. What is it to adore God? *A.* To honour him as our Sovereign Lord. *Q.* How do we honour God? *A.* By Faith, Hope, and Charity. *Q.* How do we ſhew that we love God? *A.* By obſerving his Commandments. *Q.* Is it permitted to render Ho-

nour to Creatures? *A.* Yes, with reference to God. *Q.* Is it permitted to Swear? *A.* No, except upon juſt, and important Occaſions. *Q.* What is Blaſphemy? *A.* A Word of Contempt againſt God, or his Saints. *Q.* Which is the Day of Repoſe amongſt Chriſtians? *A. Sunday.* *Q.* In what ought it to be employed? *A.* In Prayer, and Religious Duties. *Q.* What ought to be avoided therein? *A.* All ſervile Works without Neceſſity.

Fifteenth Leſſon: Of the 4th, 5th and 6th Commandments.

THE Fourth obligeth Children to honour their Fathers, and Mothers, to hear their Inſtructions to obey their Commands, and profit by their Correction; to love, ſerve, and aſſiſt them in all things: ſmall Faults againſt Parents are great Sins; we muſt reſpect our ſpiritual Parents, Biſhops, Prieſts, Paſtors, and Inſtructors; honour and fear the King, and his Officers, conſidering that God hath placed them over us. The Fifth forbids to kill, ſtrike, ſpeak injurious Words, take revenge, to hate or wiſh Evil to any. The Sixth forbiddeth all unchaſte Actions, Touches, Looks, or diſhoneſt Words, unchaſte Thoughts, or Suggeſtions, evil Company, Idleneſs, *&c.*

Q.

Q. How muſt we honour our Father and Mother? *A.* By obeying them, and following their Inſtructions. *Q.* Is it a great Sin to anger them? *A.* Yes. *Q.* Who are our ſpiritual Parents? *A.* Biſhops, Prieſts, Paſtors, and all they who inſtruct us. *Q.* To what elſe doth this Commandment oblige us? *A.* To obey the King, and his Officers. *Q.* Doth the Commandment that forbiddeth to kill, alſo forbid to ſtrike? *A.* Yes, and even to ſpeak injurious Words. *Q.* Is it lawful to take Revenge, or hate one? *A.* No. *Q.* What is forbid under the Name of Adultery? *A.* All diſhoneſt and unchaſte Actions, immodeſt Looks, Words, Deſires, and Thoughts. *Q.* What muſt we do to obſerve this Commandment? *A.* Avoid Idleneſs, and evil Company.

Sixteenth Leſſon: Of the Four laſt Commandments.

THE Seventh forbiddeth to take another's Goods, either privately, or openly by Force; if we have taken any thing, we muſt reſtore it, otherwiſe the Sin will never be forgiven; if we have need of any thing, we muſt earn it by Labour, or deſire it by way of Alms. The Eighth forbiddeth to bear falſe Witneſs, likewiſe to publiſh the ſecret Faults of another, with-

out Neceſſity, for a greater Good; it forbiddeth alſo all Lyes, principally ſuch as are prejudicial to any. The Ninth forbiddeth to deſire any unlawful Pleaſure out of Marriage, and the voluntary entertaining ſuch ſort of Thoughts. The Tenth forbideth the coveting another's Goods, except by getting them after ſuch a lawful way, as we ſhould think requiſite another ſhould deſire ours. Irregular Deſires of Honours, Gain, or Pleaſure, are the Source of all Sins.

Q. Why is it not lawful to take the Goods of another? *A.* Becauſe we would not have another to take ours. *Q.* What muſt we do, if we are unlawfully poſſeſſed of any thing? *A.* Make ſpeedy Reſtitution. *Q.* Is falſe Teſtimony only forbid in Juſtice? *A.* To accuſe the Innocent is always forbid. *Q.* Is it lawful to ſpeak of a ſecret Crime? *A.* Not without great Neceſſity. *Q.* Is it lawful to lye? *A.* No, we muſt always ſpeak the Truth. *Q.* What is forbid by the Ninth? *A.* The Deſire of diſhoneſt Pleaſures. *Q.* What is forbid by the Tenth? *A.* The Deſire of another's Goods. *Q.* Why are theſe Deſires forbid? *A.* Becauſe they are the Source of all Sins. *Q.* What is the Sum of the ten Commandments? *A.* Thou ſhalt love God above all things, and thy Neighbour as thy ſelf.

Seven-

Seventeenth Leſſon: Of the Precepts of the Church.

THE Church is our Mother, wherefore we are obliged to obey her, and obſerve her ſix Precepts, *viz.*

1ſt, *To hear Maſs on all Sundays, and keep holy the Feſtivals commanded.* Feſtivals are certain Days conſecrated to God, whereon is made a Commemoration of ſome Myſtery of our Religion, or of ſome of the Saints; the three principal Feaſts are *Chriſtmaſs*, the Anniverſary of Chriſt's Nativity; *Eaſter*, the Anniverſary of Chriſt's Reſurrection; and *Whitſunday* or Pentecoſt, the Anniverſary of the Deſcent of the *Holy Ghoſt*. There are alſo Feaſts in Honour of the *Bleſſed Virgin*, of St. *John Baptiſt*, the *Apoſtles*, and other Saints. On each Feaſt we ought to ſeek Inſtruction, concerning the Myſtery commemorated, or Hiſtory of the Saint.

2d, *To obſerve the Commanded Days of Faſt and Abſtinence*, viz. to faſt during *Lent*, on the *Ember-days*, *Vigils*, and *Fridays*. *Lent* conſiſteth of forty days before *Eaſter*; *Ember-days* are *Wedneſday*, *Friday* and *Saturday* next following the 1ſt *Sunday* in *Lent*, *Whitſunday*, 14th of *September*, and the 3d *Sunday* in *Advent*. Vigils are the Eves of certain Feaſts. Faſt conſiſteth in abſtaining from Fleſh, not eating before 12 a Clock, making only

only one Repaſt; 'tis the Cuſtom not to eat Fleſh on days of Abſtinence.

3d, *To pay Tythes to your Paſtor.*

4th, *To confeſs your Sins to your Paſtor, at leaſt once a Year.*

Few Chriſtians paſs ſo long a time as one Year, without need of having recourſe to the Sacrament of Penance; thoſe that lie under the Guilt of Mortal Sin, and ſeek not to regain God's Favour by Repentance, deſerve not the Name of Chriſtians.

5th, *To receive the Bleſſed Sacrament at Eaſter.*

6th, *Not to marry with Solemnity, from the firſt Sunday* of *Advent* to *Twelfth-Day*, nor from *Aſh-Wedneſday* to *Low-Sunday*; nor to marry within the fourth Degree of Kindred, nor privately without Witneſs.

Q. Why muſt we obſerve the Precepts of the Church? *A.* Becauſe ſhe is our Mother. *Q.* Which are the Precepts of the Church? *A.* Firſt, to hear Maſs on all *Sundays*, &c. *Q.* Is it ſufficient to be preſent at Maſs? *A.* No, we muſt aſſiſt thereat with Attention. *Q.* What are Feſtivals? *A.* Days conſecrated to God's Service, in Memory of ſome Chriſtian *Myſtery*, or of ſome *Saint*. *Q.* What ſhould we learn on the Feſtivals? *A.* The Myſtery of the Day, or the Hiſtory of the Saint. *Q.* How do we obſerve this firſt Precept? *A.* By hearing Maſs, and reſting from ſervile Works, on *Sundays*

days and Holydays of Obligation. *Q.* Why do we faſt during *Lent*? *A.* To prepare ourſelves for *Eaſter*. *Q.* How muſt we faſt? *A.* Not eat before Mid-day; then but one Meal, and that not of Fleſh. *Q.* Why do we faſt on *Fridays*, and abſtain from Fleſh on *Saturdays*. *A.* In Memory of Chriſt's Paſſion. *Q.* How oft are we obliged to confeſs. *A.* At leaſt once a Year, about *Eaſter*, to our own proper Prieſt, that we may no longer remain under the Dominion of Sin. *Q.* Ought we to communicate oft? *A.* The H. Church ſo deſireth? *Q.* But how oft are we obliged? *A.* At leaſt once a Year, about *Eaſter*. *Q.* At what Age are we obliged to obſerve theſe Precepts? *A.* As ſoon as we can diſcern Good from Evil.

Eighteenth Leſſon: Of the Sacraments.

WE cannot fulfil the Commandments of God by our own Strength; Grace is neceſſary, which is ordinarily given by certain ſenſible Signs called Sacraments: Thus in Baptiſm, when Water waſhes outwardly the Body, Grace in that very moment inwardly purifies the Soul; whoſoever hath received a Sacrament with Faith, and other neceſſary Diſpoſitions, is aſſured, as much as one can be in this Life, that he has received the Grace of God, the greateſt of all Bleſſings. Jeſus Chriſt inſtituted the Sacra-

Sacraments, for all the Neceſſities of a ſpiritual Life, that the Merits of his Blood, Death and Paſſion may be applyed to each in particular. *Baptiſm* is the Entrance into the Church, and our new Birth by Water, and the Holy Ghoſt; *Confirmation* ſtrengthens us; the *Euchariſt* nouriſheth us; *Penance* cureth our ſpiritual Maladies; *Extreme Unction* fortifieth us at the Hour of Death; *Orders* give Miniſters to the Church to govern, and ſerve her; *Marriage* furniſheth her with Subjects for her continuance till the World's End.

Q. What are the Sacraments? *A.* Senſible Signs of God's Grace. *Q.* Is Grace neceſſary for us? *A.* Yes, we can do no good without it, therefore to receive worthily God's Sacraments is the greateſt Bleſſing of this Life. *Q.* Who inſtituted the Sacraments? *A.* Our Saviour Jeſus Chriſt. *Q.* Why did he inſtitute them? *A.* To apply unto us the Merits of his Blood. *Q.* How many Sacraments are there? *A.* Seven, *viz.* Baptiſm, Confirmation, Penance, the Euchariſt, Extreme Unction, Orders, and Matrimony.

Nineteenth Leſſon: Of Baptiſm.

WIthout being born again of Water and the Holy Ghoſt, no Perſon can enter into the Kingdom of God. By original

nal Sin, all are dead in *Adam*; but all baptized receive a new Life in Jeſus Chriſt. Baptiſm therefore is neceſſary for all, even Children; if a Perſon is baptized at the Age of Reaſon, all his Sins, as well thoſe he has committed, as that he brought into the World with him, are forgiven; but 'tis neceſſary he be well inſtructed in Religion, firmly believe it, and by making a publick Profeſſion thereof, renounce Satan, his Works, with the Pomps of the World, promiſe a Change of Life, and to keep God's Commandments. If an Infant is to be baptized, the Godfather and Godmother, who preſent him to Baptiſm, promiſe for him: Baptiſm is effected by pouring Water upon the Perſon to be baptized, and ſaying at the ſame time, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt*; the Prieſt ſhould do this, if it can be, in the Church with all the Ceremonies; but in caſe of Neceſſity, any Perſon, in any Place, may baptize: If he pour on Water, and pronounce the Words with an intention of doing what Chriſt inſtituted, it is ſufficient; Baptiſm is never to be repeated, and each is only once to be baptized.

Q. Is Baptiſm neceſſary to Salvation? *A.* Yes. *Q.* How is it adminiſtred? *A.* By pouring Water upon the Perſon to be baptized, and at the ſame time ſaying, *I baptize thee in the Name of the Father, and of the Son,*

and

and of the Holy Ghoſt. *Q.* What Effect hath this Sacrament? *A.* It blotteth out all Sin. *Q.* What Sin can an Infant have? *A.* Original Sin. *Q.* What muſt one, come to the uſe of Reaſon, do before he is baptized? *A.* Believe and profeſs the Chriſtian Doctrine. *Q.* What muſt he renounce. *A.* The Vanities of the World, the Devil, and his Works. *Q.* What muſt he promiſe? *Q.* To keep God's Commands. *Q.* How can Children do this? *A.* The Godfather and Godmother promiſe for them. *Q.* How oft can one be baptized? *A.* But once.

Twentieth Leſſon: Of Confirmation.

THis Sacrament not being abſolutely neceſſary, is deferred till Children are ſufficiently inſtructed; Parents are obliged to inſtruct their Children in all the Chriſtian Doctrine, and ſend them to Church and Schools, according to their Convenience, for learning their Catechiſm; and if their Children are loſt thro' Ignorance, they are anſwerable to God for them. Children alſo are obliged to apply themſelves to their Inſtructions, and retain them: when inſtructed, they ought to be preſented to the Biſhop; (for he only has Power to confirm) who, extending his Hands over them, invokes the Holy Ghoſt, ſigns their Foreheads in Form of a Croſs, with holy Chriſm [a Compoſition of Oil and

Balſam] and ſmiteth them gently on the Cheek; this Sacrament makes the Receivers perfect Chriſtians, never aſhamed of the Croſs of Chriſt, always ready to ſuffer for God's Cauſe, and couragiouſly reſiſt the Temptations of the World, the Fleſh, and the Devil.

Q. When ought Children to be confirmed? *A.* When they are ſufficiently inſtructed. *Q.* Who ought to take care for inſtructing them? *A.* Their Parents. *Q.* What are Children obliged to? *A.* Diligently to attend to and retain Inſtructions. *Q.* Who has Power to confirm? *A.* A Biſhop only. *Q.* How doth he confirm? *A.* Extending his Hands over them, he invoketh the Holy Ghoſt, makes the Sign of the Croſs, with holy Chriſm, upon their Forehead, and gently ſmiteth them on the Cheek. *Q.* What ſignifies all this? *A.* That by this Sacrament we receive the Holy Ghoſt, and are made perfect Chriſtians. *Q.* What is the Grace conferred in this Sacrament? *A.* Strength to reſiſt Temptations, and ſuffer for Jeſus Chriſt. *Q.* How oft can we receive Confirmation? *A.* But once.

Twenty-firſt Leſſon: Of the Euchariſt.

THE Euchariſt is the Body and Blood of Jeſus Chriſt, which he gives us under the Species of Bread and Wine, for the

Nouriſhment of our Souls. This Sacrament conſecrated and diſtributed at the holy Sacrifice of the Maſs, which we celebrate according to the Inſtitution of Jeſus Chriſt, renews daily the Memory of the great Sacrifice of the Croſs, and applies to us its Vertue. The Prieſt relates how Jeſus Chriſt inſtituted this Sacrament on the Vigil of his Paſſion, and repeats his Words, by which the Bread and Wine are entirely changed into his Body and Blood, tho' outwardly there is no appearance of this Change, which we know only by Faith. Tho' we ſee no other thing but Bread and Wine, as before, yet we firmly believe, that after a miraculous manner, Jeſus Chriſt is there wholly, under each of the two Species or Appearances, and under each Particle, as much as under the Whole, without being either divided or multiplied, and without ceaſing to be in Heaven.

Q. What is the Sacrament of the Euchariſt? *A.* The Body and Blood of our Saviour Jeſus Chriſt, under the Species of Bread and Wine. *Q.* Why is it thus given unto us? *A.* For the Nouriſhment of our Souls. *Q.* Where is this Wonder effected? *A.* In the Sacrifice of the Maſs. *Q.* What is Maſs? *A.* The Commemoration of the Sacrifice of the Croſs. *Q.* What Miracle happeneth therein? *A.* The Bread and Wine are changed into the Body and Blood of Chriſt, by the Words of

Jeſus

Jeſus Chriſt, pronounced by the Prieſt. *Q.* Do we not, after Conſecration, ſee Bread and Wine, as before? *A.* The Species remain there. *Q.* How then do we know that Jeſus Chriſt is there? *A.* By Faith, becauſe he hath ſaid it.

Twenty-ſecond Leſſon: Of Communion.

AS we cannot live without eating, ſo we cannot have a ſpiritual Life, which is Grace, without receiving the holy Euchariſt; and the oftner we communicate, the more ſtrong and vigorous is that Life: but from thence the Dead cannot receive Nouriſhment, and that which is profitable to the Healthful, is hurtful to the Sick. To communicate profitably, we muſt be free from Mortal Sin, and in good Diſpoſitions; the Chief are to believe firmly all the Myſteries of Religion, and particularly not to will any Evil to any Perſon, to be perfectly reconciled to our Enemies: whoſoever receives this Sacrament unworthily, eateth and drinketh his own Damnation, not diſcerning the Body of the Lord from common Meats; for this Reaſon it is not given to Children. This Sacrament when given to dying Perſons, is called the *Viaticum*, as being their Proviſion for the long Journey they are about to make.

Q. Why is it neceſſary to receive the holy Euchariſt? *A.* Becauſe it is our ſpiritual

Nouriſhment? *Q.* What happeneth to a Soul that rarely receiveth? *A.* It remaineth feeble and languiſhing. *Q.* Doth the Communion profit all? *A.* Only the well-diſpoſed. *Q.* What Diſpoſitions are neceſſary? *A.* Firſt to be in the State of Grace. *Q.* Why doth mortal Sin prejudice the Receiver? *A.* Becauſe the Dead cannot receive Nouriſhment. *Q.* Name the other Diſpoſitions neceſſary. *A.* Faith, all Virtues, and particularly Charity with our Neighbour. *Q.* What do thoſe that communicate unworthily? *A.* Eat their own Damnation. *Q.* What is the *Viaticum*? *A.* The Communion given to dying Perſons.

Twenty-third Leſſon: Of the Sacrament of Penance.

AFter Baptiſm and Confirmation, Chriſtians ſhould not need any other Sacrament till Death, except the Euchariſt; but there are ſcarce any that fall not into mortal Sin, which extinguiſheth Charity, and deſerveth Eternal Death: for the Cure whereof, no other Remedy remaineth, but the Sacrament of Penance, which he who deſires to receive ought firſt to repent of his Sins, and have a true Sorrow, founded upon Faith, and the Fear of God, with ſuch a firm Reſolution to amend, as excludeth a Will to ſin, and includeth the beginning of the

the Love of God. This Sorrow, which breaketh the Heart of the Penitent, is called *Contrition*; after this he muſt Confeſs to a Prieſt all his Sins, and faithfully perform the Penance the Prieſt enjoineth him for Satisfaction. There are therefore neceſſary, on the part of the Penitent, *Contrition*, *Confeſſion*, and *Satisfaction*; the Penances enjoined are commonly three ſorts of good Works, Prayer, Faſting, and Alms; which ought to be proportioned to the Quality of the Sin, and Ability of the Penitent.

Q. To whom is the Sacrament of Penance neceſſary? *A.* Thoſe who have committed any mortal Sin after Baptiſm. *Q.* What is mortal Sin? *A.* A Sin which rendereth one worthy of eternal Death. *Q.* What ought the Sinner to do? *A.* Be contrite, confeſs, and ſatisfy. *Q.* What is Contrition? *A.* A Sorrow for having ſinned, with a Reſolution to amend. *Q.* Can we hate Sin without loving God? *A.* We ought to have at leaſt ſome beginning of Love. *Q.* How muſt we confeſs? *A.* Without concealing or diſguiſing any thing. *Q.* What is Satisfaction? *A.* The fulfilling the Penance enjoined by the Prieſt. *Q.* What ordinarily are theſe Penances? *A.* Prayer, Faſting, and Alms.

Twenty-fourth Leſſon: Of the reſt of Penance.

AFter the Penitent has confeſs'd, and promiſed to make Satisfaction, the Prieſt ought to abſolve him, if he ſees ſufficient Marks of his Converſion; if not, he ought to refuſe Abſolution, under Penalty of being damn'd with the Sinner; if he doubt whether he be truly converted, he ought to defer Abſolution. Abſolution rightly received, blots out all Sin whatſoever. Venial Sins are almoſt impoſſible to be avoided in this Life, and may be remitted by Prayer, Alms, and other good Works; but as little as theſe Sins appear, great care muſt be taken to cleanſe ourſelves from them, and avoid them. The Faithful who die under the Guilt of ſome venial Sins, or with ſome Defect of Satisfaction due for Sins pardoned, ſuffer the Puniſhment called Purgatory, and may be delivered or eaſed by the Prayers of the Living. The Church at Times granteth Indulgences, whereunto ſhe annexeth certain good Works, for affording means to ſupply the Defect of our Satisfaction.

Q. Is a Prieſt obliged to give Abſolution to him who confeſſes to him? *A.* No, if he judge him not to have true Contrition. *Q.* What if he raſhly abſolveth him? *A.* He is charged with the ſame Sin. *Q.* Is the Sacrament of Penance neceſſary to blot out venial Sins? *A.* No, there are other means for

for ſuch, *viz.* Prayer, Alms, and other good Works. *Q.* What is Purgatory? *A.* The Penance of thoſe, who die charged with ſome venial Sins, or the Remainder of Satisfaction. *Q.* How may we aſſiſt them. *A.* By praying for them. *Q.* What is an Indulgence? *A.* A Favour the Church grants, to ſupply the Defect of Satisfaction.

Twenty-fifth Leſſon: Of Extreme Unction.

EXtreme Unction gives the Sick Grace to die well, blotteth out venial Sins, cures the Soul from the Weakneſs which remains from other Sins, tho' pardoned, fortifieth the Sick againſt Temptations, which are moſt violent at Death, and may even reſtore corporal Health, if it be expedient for the Sick. Prieſts adminiſter this Sacrament with Oil bleſt by a Biſhop; ſeven Unctions are made, five for the Senſes, on the Eyes, Ears, Noſtrils, Mouth and Hands; one on the Feet, and one on the Reins, by reaſon of Concupiſcence: at each Unction the Prieſt beſeeches God to remit the Sins the ſick Perſon has committed by each part of his Body. The Sick ought to be in the State of Grace to receive Benefit by this Sacrament, and 'tis good he receive it with Knowledge; tho' 'tis given only to the Sick, when they are in danger of Death.

Q. What is the proper Grace of Extreme Unction? *A.* To die well. *Q.* What Sins doth

doth it blot out? *A.* Venial Sins, and the Relicks of other Sins. *Q.* What doth it elſe? *A.* Fortifieth againſt the Temptations of Death. *Q.* Who are the Miniſters of this Sacrament? *A.* Prieſts. *Q.* To whom is it adminiſtred? *A.* Only the Sick, in danger of Death. *Q.* Ought it to be deferred till Extremity? *A.* No, to the end the Sick may be better diſpoſed to receive it. *Q.* Why are ſo many Unctions made? *A.* To remark the Sins committed by the different Parts of the Body. *Q.* With what are theſe Unctions made? *A.* With Oil, bleſt by a Biſhop.

Twenty-ſixth Leſſon: Of holy Order.

THis Sacrament giveth to the Church publick Miniſters, ſpiritual Prieſts, who hold the Place of the *Apoſtles* and Diſciples of Chriſt, for perfecting the Work of God, even till the End of the World; the Grace of this Sacrament doth not only ſanctify the Receivers, but giveth them alſo Power to ſanctify others, by conferring the Sacraments; a Biſhop only can give them all; Prieſts can neither confirm nor ordain. Deacons are inſtituted to ſerve Biſhops and Prieſts in their Functions, and for taking care of the Poor; theſe are the principal Orders. There are five under theſe, inſtituted for the Aſſiſtance of Deacons, namely, Sub-Deacons, Acolythites, Lectors or Readers,

Exorciſts, and Porters or Door-keepers. There are in all ſeven Orders; four leſs, and three greater, or holy, *viz.* Sub-deacon, Deacon, and Prieſthood, which comprehendeth both Prieſts and Biſhops, or Epiſcopacy. To arrive at Prieſthood, one muſt paſs thro' all the leſs Degrees. *Tonſure*, generally called the firſt Degree, is not an Order, but an holy Ceremony, for giving to a Laick the Eccleſiaſtical Habit, making him paſs to the Rank of the Clergy; all ordained for the Service of the Church, are called the Clergy, all other Chriſtians Laicks.

Q. What is the Grace of the Sacrament of Order? *A.* Power to offer Sacrifice and adminiſter the Sacraments, or render ſome publick Service to the Church. *Q.* Who entirely receive this Grace? *A.* Biſhops. *Q.* Cannot Prieſts give Orders and Confirmation? *A.* No, they are reſerved to the Biſhop. *Q.* What is the Duty of Deacons? *A.* To ſerve the Prieſt and Biſhop in their Functions. *Q.* Which are the other Orders? *A. Sub-deacons, Acolythites, Lectors* or *Readers, Exorciſts, Porters*, or *Door-keepers.* *Q.* Which are the Sacred Orders? *A. Sub-Deacon, Deacon*, and *Prieſthood.* *Q.* May one be made a Prieſt in the firſt Place? *A.* No, one muſt firſt paſs thro' all the leſs Degrees. *Q.* What is *Tonſure?* *A.* A Ceremony for taking the Eccleſiaſtical Habit, whereby a *Laick* becomes a *Clergy-man.*

Twen-

Twenty-ſeventh Leſſon: Of Marriage.

GOD having created the firſt Man, gave unto him a Woman for a Companion and Aſſiſtant, thus inſtituting Marriage, the Uſe whereof, corrupted by Sin, Chriſt reduced to its firſt State, and made it a Sacrament, annexing thereunto particular Graces. Marriage is an Union of one ſole Man with one ſole Woman, which Union cannot be diſſolved but by Death; they ought therefore, as if they were but one Body, to love and ſuccour one the other, in all the Labours of Life, and take care of the Children from them deſcending, that after them they may continue to ſerve God upon Earth. This Union of Husband and Wife, is a Repreſentation of the Union of Jeſus Chriſt with his Church. Tho' Marriage is moſt holy, yet the State of Continency is more excellent; Perſons married are divided between God and the World, thro' the Care of their Families, while Virgins and Widows more freely give themſelves to God's Service; but Continency is a Grace not given to all.

Q. Who inſtituted Marriage? *A.* God, in the beginning of the World. *Q.* Who re-eſtabliſhed it in its Purity, and made it a Sacrament? *A.* Jeſus Chriſt. *Q.* What doth it repreſent? *A.* The Union of Chriſt with

with his Church. *Q.* What is the Grace of this Sacrament? *A.* That the Husband and Wife, as if they were but one Body, love and assist each other in all their Needs. *Q.* What ought they to do for their Children? *A.* Educate them in the Fear of God. *Q.* Is there a State more perfect than Marriage? *A.* Yes, the State of Continency, because it affordeth a greater Liberty for God's Service. *Q.* Are all capable of this Perfection? *A.* No, 'tis a singular Gift of God.

THE

THE SECOND PART

Enlarged from

HOLY SCRIPTURE,

AND

The GENERAL TRADITION of all Ages, in moſt controverted Points.

Firſt Leſſon: Of God.

HAD not the Royal Prophet recorded, *the Fool hath ſaid in his Heart there is no God*, Pſ. 14. 1. who could have thought any Man had ever been ſo ſtrangely blind, as either deliberately to ſay, or reaſonably think, that there is no God? All created Things with united Voice loudly cry, *Know ye, that the Lord he is God, it is he that hath made us, and not we ourſelves*, Pſ. 100. 3. If we view the admirable Connection, mutual Correſpondence, juſt Proportion, and agreeable Harmony

mony of every Part of the visible World, with the numerous Diversity of Creatures; consider the regular and constant Motion of the Sun, Moon, and Stars, the Variety of Seasons, and the Alterations of Things by Death and Life; we cannot but necessarily conclude, that there is a *Being* from all Eternity, antecedent to all created Things, and independent.

For supposing that once there had been nothing, there never could have been any thing, because Something cannot be made by Nothing; wherefore, since divers things are apparent to our Senses, there hath been from all Eternity some *Being*, not made by any, who being the Maker and Creator of all Things, must necessarily have a Being before all Things, since the Cause necessarily precedes the Effect, the Creator the Creature; '*all Things were made by him, and without him was not any thing made*, Jo. 1. 3. Consequently all Things depend on him for their Being and Preservation, who having an equal Providence over all, and being the supreme Governor and Preserver of all, and most just in all his Ways, *will reward every Man according to his works*, Mat. 16. 27.

As Reason demonstrateth the Being of a *God*, it also evidenceth that there is but one God, one supreme Being, who independently of any whatever, having in himself all Perfections, (whereof Sovereignty is the

chief) can admit of no Equal distinct from himself; for absolute Sovereignty signifies a Superiority above all, which God having, (otherwise he would not be God) it necessarily follows, that there being but one absolute Sovereign, there can be but only one simple undivided divine Nature, consequently only one God; *one God, and Father of all, who is above all,* Eph. 4. 6. *This is Life eternal, that they might know thee the only true God,* Jo. 17. 3. If there be two Gods or more, either each of them possesseth all *Being* in its full Latitude and Perfection; or one hath it so, and the other not: if each hath all Being in its full Latitude and Perfection, there cannot be any kind of Being in the one, which is not in the other, whereby they may differ in their Beings; and if they do not differ in *their Beings,* they cannot be two or more, but one and the self-same Being: If one hath all Being, and the other not, the want thereof in one, evidenceth the same to be no God, the other must consequently be the only true God.

This one eternal God can be no Creature, since being the Cause and Maker of all Things, having in himself all Perfections, he must have all Being from and in himself, independent of any Creature; otherwise he could not be God, upon whom all Creatures depend both for their Being and Preservation: *for by him were all things created*

that

that are in Heaven, and in Earth, visible and invisible; all things were created by him, and for him, and he is before all things, and by him all things consist, Col. 1. 16, 17.

God being the Maker and Doer of all things, doubtless sees and knows all Things and Actions; for we count him very simple that knows not what he doth: since God not only gives the Power, but even doth all our Actions with us, much more than we ourselves, he must needs know better than we ourselves what we do, or can do, say, or can say, think, or can think; *not that we are sufficient of ourselves to think any thing, as of ourselves, but our Sufficiency is of God*, 2 Cor. 3. 5. *For it is God that works in you both to will and to do of his good Pleasure*, Phil. 2. 13. *The Heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the Heart*, Jerem. 17. 9. God being not limited, but every way infinite, is every where, and sees all things; *can any hide himself in secret Places that I shall not see him*, saith the Lord? *Do not I fill Heaven and Earth?* Jerem. 23. 24.

Second Leſſon: Of the Bleſſed Trinity.

AS Reaſon manifeſts that there is a God, eternal, independent, infinite in Power and Goodneſs, and that there can be no more than one God, ſo it ſhould conceive his Truths far to exceed Man's weak Capacity; whence ariſeth an Obligation for Man to ſubmit his Underſtanding to whatever God hath revealed, *bringing into Captivity every Thought to the Obedience of Chriſt*, 2 Cor. 10. 5. *Seek not out the things that are too hard for thee, neither ſearch the things that are above thy Strength: but what is commanded thee, think thereupon with reverence; for it is not needful for thee to ſee with thine Eyes the things that are in ſecret. Be not curious in unneceſſary Matters; for more things are ſhewed unto thee than Men underſtand: for many are deceived by their own vain Opinion, and an evil Suſpicion hath overthrown their Judgment.* Eccluſ. 3. 21, *&c.* as it did that of *Arius*, *Macedonius*, and other Hereticks; the firſt denying the Divinity of Chriſt, the other the Divinity of the Holy Ghoſt, contrary to the conſtant Doctrine profeſs'd in the three Creeds, and by all faithful Chriſtians, ſaying, *Glory be to the Father, and to the Son, and to the Holy Ghoſt, as it was in the beginning, is now, and ever ſhall be, World without end.* Amen.

We

We muſt not only believe that there is a God, and but one God, but that in God there are three divine Perſons, really diſtinct from each other; the firſt whereof in each of the three Creeds is called the *Father*, the ſecond the *Son*, the third the *Holy Ghoſt*. *There is one Perſon of the Father, another of the Son, and another of the Holy Ghoſt; but the Godhead of the Father, of the Son, and of the Holy Ghoſt is one, the Glory equal, the Majeſty co-eternal. The Father eternal, the Son eternal, the Holy Goſt eternal; and yet they are not three Eternals, but one Eternal. The Father is God, the Son is God, the Holy Ghoſt is God; and yet they are not three Gods, but one God. The Father is made of none, neither created, nor begotten: the Son is of the Father alone, not made, nor created, but begotten: the Holy Ghoſt is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding. And in this Trinity none is afore or after other; none is greater or leſs than another; but the whole three Perſons are co-eternal together, and co-equal: So that in all things, as aforeſaid, the Unity in Trinity, and Trinity in Unity is to be worſhipped. He therefore that will be ſaved, muſt thus think of the Trinity.*

Though the Being of the Godhead be indiviſible, and conſequently the ſame in each of the three Perſons, yet the manner of this Being is not the ſame, but each Perſon hath his ſpecial manner of Being: The Fa-

ther is the Fountain, he hath no Source whence he proceeded, therefore he produces, but is not produced; the Son is begotten of the Father only; the Holy Ghoſt proceeds from the Father, and the Son: The three Perſons are diſtinguiſhed one from another; ſo that though we cannot ſay, the Godhead of the Son proceeds from the Godhead of the Father, or the Godhead of the Holy Ghoſt from the Godhead of the Father, and the Son; yet we believe that the Perſon of the Son is begotten of the Perſon of the Father, and the Perſon of the Holy Ghoſt proceeds from the Perſons of the Father, and the Son. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one.* 1 Jo. 5. 7. In the Name of theſe three Perſons all Chriſtians are commanded to be baptized: *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt,* Mat. 28. 19. *He that believes, and is baptiz'd, ſhall be ſaved; but he that believes not, ſhall be damned,* Mark 16. 16. *Jeſus, the Author and Finiſher of our Faith,* requires, under the Penalty of Damnation, our Aſſent to whatever he delivers; the Neglect whereof, our Inability to underſtand or comprehend the ſame by our ſhallow Reaſon, will not excuſe.

Third

Third Leſſon: Of God's revealed Worſhip and Will.

THE Light of Nature dictates that God is to be worſhipped, and obeyed by all; but in what manner God would be worſhipped, or in what Particulars obeyed, would have been impoſſible for us to have known, had he not revealed them; ſeeing God doth not immediately ſpeak to us himſelf: *No Man* (ſays God) *ſhall ſee me and live*, Exod. 33. 20. We muſt learn his divine *Will* from thoſe to whom he has been pleaſed to reveal the ſame. To *Adam* our firſt Parent God revealed how he would be worſhipped, and in what Particulars obeyed, all which *Adam* taught and delivered to his Poſterity; for as firſt Parent, he was in the Law of Nature conſtituted the firſt Prieſt, and ſo doubtleſs endowed with all neceſſary Knowledge, in quality of a Father, Prieſt, and Teacher, to inſtruct his Off-ſpring in the proper Worſhip and Commands of his Creator. Though *Adam* by his Fall loſt all infuſed Graces, except Faith and Hope, he nevertheleſs remained the chief Paſtor of God's Church during his Life, to whoſe Paſtoral-Office and Authority *Seth* and others ſucceſſively and orderly ſucceeded, during the Law of Nature, even unto *Aaron*, called of God the firſt

firſt High-Prieſt of the *Levitical* Law, who was conſtituted ſuch by the Prophet *Moſes*: Thus from *Adam* downward for 2400 Years the Church exerciſed Religion by Tradition and Revelation, without any written Law; but as Mankind grew populous, and Wickedneſs increaſed, God was pleaſed farther to manifeſt his Will by writing, whereof he made *Moſes* the firſt Scribe, who writ, as God inſpired, the firſt five Books of the Old Teſtament, *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*; and manifeſted his Power, Authority, and Miſſion to be from God, by the many evident Miracles he wrought both in *Egypt* and the Deſart. Many Prophets likewiſe did God extraordinarily ſend, whoſe Teſtimonials were the great Miracles they did, which are evident Proofs of the Truths, in confirmation whereof they have at any time been wrought.

The *Moſaick* Law being unable to bring any thing to perfection, *when the Fulneſs of Time was come, God ſent forth his Son made of a Woman, under the Law*, to put an end thereto, and in its place ſubſtitute the Law of Grace. The Miracles Jeſus wrought for teſtimony that he was the *Meſſias*, the Son of God, the Redeemer of Mankind, were ſo many, ſo evident, and beyond all Exception, that he referred all the Multitude to the Works he did. *The Works that*

I do in my Father's Name, they bear witneſs of me.——If I do not the Works of my Father, believe me not; but if I do, though ye believe not me, believe the Works; that ye may know and believe that the Father is in me, and I in him. Jo. 10. 25, 37, *&c.*

The ſecond Perſon of the bleſſed Trinity, out of moſt ardent Love for Man, vouchſafed to become Man, that the ſame Nature that had offended, being united to his divine Perſon, might be capacitated to render condign Satisfaction, and open to us the Gate of Salvation. *In this was manifeſted the Love of God towards us, becauſe that God ſent his only-begotten Son into the World, that we might live through him*; 1 Jo. 4. 9. Jeſus having led a private Life from his Birth under his Parents Tuition, for the ſpace of thirty Years, retired into a Wilderneſs, faſted forty Days, began to preach, and work Miracles in confirmation of what he preached; *then called unto him the Twelve, and began to ſend them forth by two and two, and gave them power over unclean Spirits, and commanded them that they ſhould take nothing for their Journey, ſave a Staff only; no Scrip, no Bread, no Money in their Purſe, but be ſhod with Sandals, and not put on two Coats.*

Theſe Chriſt thought fit to chooſe, and thus to ſend, that having been Witneſſes of his Doctrine and Miracles, they might teſtify the ſame after his Death, Reſurrection,

tion, and Aſcenſion, through all Nations, as they did: *Their Sound went into all the Earth, and their Words unto the end of the World,* Rom. 10. 18. *They went forth, and preached every where, the Lord working with them, and confirming the Word, with Signs following,* Mark 16. 20.

Fourth Leſſon: Of Chriſt's Sufferings, Death, and Reſurrection.

AFTER three Years ſpent in teaching and working Miracles, *Jeſus, going up to* Jeruſalem, *took the twelve Diſciples apart in the way, and ſaid unto them, Behold, we go up to* Jeruſalem, *and the Son of Man ſhall be betrayed to the Chief-Prieſts and unto the Scribes, and they ſhall condemn him to death, and ſhall deliver him to the Gentiles to mock, and to ſcourge, and to crucify him, and the third Day he ſhall riſe again,* Mat 20.. 17, *&c.* Accordingly being betrayed by *Judas*, after much ill Treatment, he was hurried from Place to Place, falſely accuſed, bound, cruelly ſcourg'd, condemned by *Pilate* even after he had declared he found no fault in him; compelled to carry his Croſs towards Mount *Calvary*, till he fainted under the Burden thereof; dragged to the Place called *Calvary, and there crucified betwixt two Malefactors,* &c. *After he had yielded up the Ghoſt, the Veil of the Temple was rent in twain from*

the

the top to the bottom, and the Earth did quake, and the Rocks rent, and the Graves were opened, and many Bodies of Saints which slept arose, Mat. 27. 51. See each of the four Evangelists, who in their Gospels have recorded the Sufferings, Death, and Passion of our dearest Saviour: A daily, pious, and grateful Memory should every Christian retain of their loving Redeemer, *who his own self bare our Sins in his own Body on the Tree, that we, being dead to Sin, should live unto Righteousness, by whose Stripes ye were healed,* 1 Pet. 2. 24.

Early in the Morning, on the third Day after, an Angel said unto the Women that came to see the Sepulchre, *Fear not ye, for I know that ye seek Jesus, which was crucified: he is not here, for he is risen, as he said,* Mat. 28. 5, 6. *When they had fulfilled all that was writ of him, they took him down from the Tree, and laid him in a Sepulchre; but God raised him from the dead, and he was seen many Days of them, who came up with him from* Galilee *to* Jerusalem, *who are his Witnesses unto the People,* Acts 13. 29, &c. *For I delivered unto you first of all, that which I also received, how that Christ died for our Sins, according to the Scriptures, and that he was buried, and that he rose again the third Day according to the Scriptures, and that he was seen of* Cephas, *then of the twelve; after that he was seen of above five hundred Brethren at once, of whom the greatest part remain unto this*

this preſent; but ſome are fallen aſleep. After that he was ſeen of James, *then of all the Apoſtles, and laſt of all he was ſeen of me alſo,* 1 Cor. 15. 3, &c. *Him God raiſed up the third Day, and ſhewed him openly, not to all the People, but unto Witneſſes choſen before of God, even to us who did eat and drink with him after he roſe from the dead,* Acts 10. 40.

Chriſt having inſtituted the new Law, wrought many Miracles in teſtimony thereof, ſhed alſo his Blood for us Sinners, on the third Day roſe again from Death to Life, and manifeſted his Reſurrection by frequent Apparitions and Diſcourſes, to his Apoſtles: *Then opened he their Underſtanding, that they might underſtand the Scriptures; and ſaid unto them, thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third Day; and that Repentance and Remiſſion of Sins ſhould be preached in his Name among all Nations,* Luke 24. 45, &c. Having alſo told them the neceſſity of his going from them to Heaven, to prepare therein a Place for them, and thoſe that ſhould believe in him, he gave to them and their Succeſſors his Commands, Power, and Authority, as followeth; ſaying, *All Power is given unto me in Heaven and Earth: Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all things, whatſoever I have commanded you; and*

lo,

lo I am with you always, even unto the end of the World, Mat. 28. 18, &c. Which Promiſe muſt doubtleſs comprehend their Succeſſors, it being not imaginable that the Apoſtles were to live upon Earth for teaching all Nations even till the end of the World, or that God's Church ſhould end with the Apoſtles, ſeeing Chriſt inſtituted it for the Inſtruction of all Nations, in his holy Doctrine, as long as the World ſhould endure; and accordingly promiſed, *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.*

Fifth Leſſon: Of Chriſt's Aſcenſion.

CHRIST having compleated the great and merciful Work of our Redemption, qualified his Apoſtles and their Succeſſors, for teaching his holy Doctrine till the World's End, ſettled the Order and Government of his Church, *purchaſed with his own Blood*, Acts 20. 28. Having, according to former Promiſes, conſtituted *Peter* and his Succeſſors, that is, ſuch as his Church ſhould ſucceſſively chooſe and ordain, during his Abſence, to rule and govern the ſame, as ſhall be hereafter ſhewn, and appointed all Neceſſaries for its Support and Continuance while the World ſhould endure: Having ſhewn unto his Diſciples the

neceſſity of his Return to Heaven, that he might prepare a Place for his faithful Servants, be there our heavenly Advocate with his Father, and for a ſupply in his Abſence might ſend the Holy Ghoſt to comfort, teach, and guide his Church; thus ſpake to his Diſciples, *Behold, I ſend the Promiſe of my Father upon you; but tarry ye in the City of* Jeruſalem, *until ye be endued with Power from on high; and he led them out as far as* Bethany; *and he lifted up his Hands, and bleſt them; and it came to paſs, while he bleſt them, he was parted from them, and carried up into Heaven.* Luke 24. 49, &c.

Sixth Leſſon: Of the Coming of the Holy Ghoſt, and of the Change made thereby in the Apoſtles.

WHEN the Day of Pentecoſt *was fully come, they were all with one accord in one Place; and ſuddenly there came a Sound from Heaven, as of a ruſhing mighty Wind, and it filled all the Houſe where they were ſitting; and there appeared unto them cloven Tongues, like as of Fire, and it ſat upon each of them, and they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them Utterance; and there were dwelling at* Jeruſalem *Jews, devout Men, out of every Nation under Heaven. Now when this was noiſed abroad, the Multitude came together,*

gether, and were confounded, becauſe that every Man heard them ſpeak in his own Language; and they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe who ſpeak, Galileans? *And how hear we every Man in our own Tongue wherein we were born?* Parthians, *and* Medes, *and* Elamites, *and the Dwellers in* Meſopotamia, *and in* Judea, *and* Cappadocia, *in* Pontus *and* Aſia, Phrygia *and* Pamphilia, *in* Egypt *and in the Parts of* Lybia *about* Cyrene, *and Strangers of* Rome, *Jews and Proſelytes,* Cretes *and* Arabians, *we do hear them ſpeak in our Tongues the wonderful Works of God. And they were all amazed, and were in doubt, ſaying one to another, what meaneth this!* Acts 2. 1, &c.

Before the Coming of the Holy Ghoſt, the Apoſtles were ſo timorous, that when Chriſt was betrayed by *Judas*, and delivered into the hands of his Enemies, *all the Diſciples forſook him, and fled*, Mat. 26. 56. And though *Peter*, the moſt valiant of them, who a little before had affirmed to Jeſus (as the reſt alſo did) *though I ſhould die with thee, yet will I not deny thee*, Mat. 26. 35. drew his Sword, and cut off *Malchus*'s Ear; yet he ſoon after denied that he knew the Man; though Chriſt, being riſen from the dead, had raiſed up their drooping Spirits by frequently manifeſting himſelf unto them; yet from his Aſcenſion, till the Deſcent of the Holy Ghoſt, they remained under great

Fear, ſo ſlow of Apprehenſion, that all the Diſcourſes of their Maſter ſeemed unto them Riddles; but as ſoon as the Holy Ghoſt came down upon them, their Underſtandings were ſo opened, as to penetrate the higheſt Myſteries, their Souls were filled with Love to cure their Fears, the Holy Ghoſt made them Lovers to make them Martyrs, their Underſtandings were ſo enlightned, that they convinced the moſt learned Philoſophers; their Wills were ſo inflamed with the Fire of Love, that they deſpiſed the Cruelties of the moſt violent Perſecution; the Croſs, with all other Torments, became a Pleaſure to them; they found Sweetneſs in their Puniſhments, Glory in Affronts, Riches in Poverty; they were ſo united, that they ſeemed to have but one Heart, one Soul, one Life, which they daily expoſed for the Salvation of their Enemies and Perſecutors, for whom they prayed, and laboured to procure all heavenly Bleſſings, ſo that they might truly ſay, *the Love of God is ſhed abroad in our Hearts, by the Holy Ghoſt which is given unto us.* Rom. 5. 5. By whoſe Example we learn, that *we muſt, thro' much Tribulation, enter into the Kingdom of God,* Act. 14. 22. *Yea, and all that will live godly in Chriſt Jeſus ſhall ſuffer Perſecution,* 2 Tim. 3. 12.

Seventh

Seventh Leſſon: Of the Power Chriſt gave to his Apoſtles to work Miracles.

AS Chriſt proved his Doctrine by Miracles, and referred the People thereto, for Teſtimony of his Miſſion; ſo he impowered his Apoſtles to work the like, and greater, to the end the World might believe that what they taught was God's holy Word, which he commanded them to teach all Nations. *He that believeth on me, the Works that I do, ſhall he do alſo, and greater Works than theſe ſhall he do.* Jo, 14. 12. *And they went forth, and preached every where, our Lord working with them, and confirming the Word with Signs following,* Mark 16. 20. Thus encouraged, they every where preach'd Chriſt's holy Doctrine, deſpiſing all Affronts, Torments, and Death itſelf, moſt powerful Motives to perſuade that what they preached was the Word of God. St. *Peter* cured a Man lame from his Mother's Womb, *Act.* 3. 2, *&c. By the hands of the Apoſtles were many Signs and Wonders wrought among the People; inſomuch, that they brought forth the Sick into the Streets, and laid them on Beds and Couches, that at the leaſt, the Shadow of* Peter *paſſing by, might overſhadow ſome of them; there came alſo a Multitude out of the Cities round about to* Jeruſalem, *bringing ſick Folks, and them that were vexed with unclean Spirits, and they*

were healed every one, Act. 5. 12, &c. *The People, with one accord gave heed unto thoſe things, which* Philip *ſpake, hearing and ſeeing the Miracles which he did; for unclean Spirits, crying with loud Voice, came out of many that were poſſeſſed with them; and many taken with Palſies, and that were lame, were healed.* Act. 8. 6. &c. St. *Peter* reſtored Life to *Tabitha,* Act. 9. 40. *A Cripple from his Mother's Womb, who never had walked,* was cured by St. *Paul,* Act. 14. 8. *God wrought ſpecial Miracles by the hands of* Paul, *ſo that from his Body were brought unto the Sick Handkerchiefs or Aprons, and the Diſeaſes departed from them, and the evil Spirits went out of them.* Act. 19. 11, &c. St. *Paul* reſtored Life to one dead, *Act.* 20, 10, &c. *The Father of* Publius *lay ſick of a Fever, and of a Bloody Flux, to whom St.* Paul *entered in, and prayed, and laid his Hands on him, and he healed him; ſo when this was done, others alſo, who had Diſeaſes in the Iſland, came and were healed.* Act. 28. 8, &c. Theſe are Teſtimonies abundantly ſufficient to evince that the Apoſtles were ſent by Chriſt, to convert the World to the Chriſtian Faith; which, according to Chriſt's command, they every where taught, without regarding the Perſecutions they ſuffered on that account; nay, *they departed from the Preſence of the Council, rejoycing that they were counted worthy to ſuffer Shame for his Name; and daily in the Temple, and in every Houſe,*

they

they ceaſed not to teach, and preach Jeſus Chriſt, Act. 5. 41, &c.

Eighth Leſſon: Of the Motives of Credibility, and the Unchangeableneſs of God's Word.

THO' Jeſus Chriſt appeared to be only Man, his Works manifeſted him to be the Son of God, who, to redeem Mankind, deſcended from Heaven, became a Man, by uniting our Nature to his divine Perſon, and became obedient unto Death, even the Death of the Croſs, and roſe again the third Day. Had not the Apoſtles been convinced of theſe Truths, and of his aſſiſting them in publiſhing the ſame, they would not ſo unanimouſly have perſevered therein. That a few Men, of themſelves inconſiderable, of mean Birth and Callings, of no Power, Credit or Authority, of no extraordinary natural Endowments, deſtitute of all human Help, ſhould perſuade the World to renounce their idolatrous Worſhip, quit their vicious Habits, deteſt what they had adored, hate what they had loved, renounce all preſent Satisfactions in hopes of a future Life, withdraw their Affections from Riches, Pleaſures, Honours, every thing moſt agreeable to corrupt Nature; and embrace Poverty, Croſſes, Perſecutions, and even Death, for the love of Chriſt, caſt off all their long Prepoſſeſſions in Religion,

and entertain the Belief of unconceiveable Myſteries, which neither appeared agreeable to Senſe or Reaſon, nay, ſuch as to Nature appeared contradictions, muſt be confeſt a Miracle; ſince no Intereſt could move thereto, all Poſts of Profit, Truſt, and Honour being in the hands of their Perſecutors; and to embrace the Chriſtian Doctrine, was to forfeit whatever they poſſeſs'd, or hoped for in that kind; nay, to change it for Poverty, Contempt, Torments, and Death itſelf. In Learning, Wit, Eloquence, and all Natural Parts, their Enemies had the Advantage; and the Things propoſed to their Belief, a *Trinity*, a *God made Man*, living in Obſcurity, dying in Torments and Infamy; a *Virgin Mother*; were to Reaſon inconceivable, to Nature, Riddles inſoluble; *to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs*, 1 Cor. 1. 23. Propagated however by the Apoſtles flying, ſuffering, dying, and promiſing almoſt nothing in this Life but Perſecution and Adverſity to thoſe who ſhould believe them. The Converſion of Nations, to the Faith of a crucified Saviour, could never have been effected, had not God, by undoubted Miracles, manifeſted whatſoever the Apoſtles taught to be the revealed Word of God, the Dictates of the Holy Ghoſt, whoſe divine Illuminations, and moſt powerful Grace, could only work ſo univerſal a Change in the Hearts and

Minds

Minds of thoſe Multitudes, who in every Place where the Apoſtles came, received what they taught, as God's holy Word, with ſuch Firmneſs and Conſtancy, that Whips, Racks, Priſons, the Loſs of Liberty, of their Goods, nay, and of Life itſelf, by the moſt exquiſite Torments, Art and Malice could invent, were inſufficient to bring the true Believers to the leaſt Change, or Alteration of the Doctrine received from the Apoſtles. Chriſt's Charge to his Apoſtles, *teaching them to obſerve all things whatſoever I have commanded you.* Mat. 28. 20. and the Commands he has given to all to believe them under Pain of Damnation, *and he that believeth not, ſhall be damned,* Mark, 16. 16. are ſufficient to manifeſt to all Chriſtians, that God's holy Word, whether written or unwritten, ought always to be taught and believed, without any Alteration; for if any Change ſhould be made therein, the Perſon or Perſons making ſuch Change, would become liable to God's ſevere Puniſhment, as the Church has always taught; and if any way changed, that neither ought nor can be judged the ſame as before, conſequently not the true Word of God: in teſtimony whereof, innumerable Martyrs have laid down their Lives; whereof to make all farther ſenſible, the Apoſtle writeth, ſaying, *Mark them which cauſe Diviſions and Offences, contrary to the Doctrine which ye have*

have learned, and avoid them, Rom. 16. 17. *If any Man preach any other Goſpel unto you, than that ye have received, let him be accurſed*, Gal. 1. 9. *Therefore, Brethren, ſtand faſt, and hold the Traditions which ye have been taught, whether by Word, or our Epiſtle*, 2 Theſ. 2. 15. *Brethren, I ſpeak after the manner of Men; tho' it be but a Man's Covenant, yet if it be confirmed, no Man diſannulleth or addeth thereto*, Gal. 3. 15. Much leſs ſhould any diſannul, or add to the Covenant of God, which ought to remain as unchangeable, as God himſelf is, becauſe it is the Word of the Lord, who having once ſpoken, never changes or amends his Word. *I am the Lord, I change not*, Mal. 3. 6. *God is not a Man, that he ſhould lie, neither the Son of Man, that he ſhould repent: hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good?* Numb. 23. 19. *Jeſus Chriſt, the ſame yeſterday, and to-day, and for ever*, Heb. 13. 8. As the adding to, or taking from God's Word expoſeth the Doers thereof to God's Wrath, they likewiſe become Objects thereof, who interpret Holy Scripture contrary to the Senſe delivered ſucceſſively in all Ages by the holy Catholick Church, to whoſe Cuſtody the Word of God has been from the beginning committed; whereof, as ſhe has been a moſt faithful Keeper, and Deliverer (as is manifeſt by her conſtant Condemnation of all Innovations,

as

as ſoon as they appeared) ſo is ſhe the beſt Witneſs of the Letter and Senſe thereof, which ſhe has ſucceſſively received in all Ages from the Apoſtles, and taught by her Paſtors, as authorized, qualified, and commanded by Chriſt ſo to do, and whom all are commanded to hear and obey: *Remember them which have the Rule over you, who have ſpoken unto you the Word of God, whoſe Faith follow. Obey them that have the Rule over you, and ſubmit yourſelves; for they watch for your Souls, as they that muſt give account.* Heb. 13. 7, 17. Every Chriſtian therefore muſt ſubmit his Judgment to the conſtant and ſucceſſively delivered Doctrine of the Paſtors of the Catholick Church, concerning the Letter and Senſe of Scripture, which none can certainly know, but by the Church's Teaching; which ought to be credited and ſubmitted to, when Chriſt farther and poſitively ordereth: *If he neglect to hear the Church, let him be unto thee as an Heathen-Man, and a Publican*, Mat. 18. 17. as they in all Ages, from the Apoſtles time, have been conſidered, who refuſed to ſubmit to the Church's Teaching, and Delivery of God's holy Word, whether written or unwritten.

Ninth Leſſon: Neither Scripture alone, nor any Man's private Interpretation thereof, can be the ſole Judge for ending Controverſies about Faith and Religion.

'TIS no wonder ſuch Chriſtians as will allow of no other Judge, Rule, or Guide, concerning Faith and Religion, than Scripture, run into divers Errors, and have been always eſteemed Hereticks: ſuch finding themſelves condemned by the Church, appeal from her to the Scriptures, which one interpreting this way, another that way, produced numberleſs Sects, as of later Years, *Lutherans*, *Calviniſts*, *Anabaptiſts*, *Quakers*, &c. all laying the Foundation of their different Belief on Scripture, according to the private Underſtanding and Judgment of each; whence it appeareth what various Miſtakes private Judgment, which cannot comprehend common, natural, and ordinary Things, muſt be liable to about divine Myſteries, barely delivered in Scripture.

Though the Jews had both the Scriptures and Prophets before Chriſt's Coming, yet in all Matters of Difficulty and Importance, they had recourſe to the High-Prieſt, and ſubmitted to his Judgment under pain of Death, *Deut.* 17. 8, *&c.* For the right underſtanding of Scriptures, and all Myſteries of Faith, all Chriſtians are directed by the Apoſtles

ſtles Creed to the Holy Catholick Church, and by Chriſt himſelf, under the Penalty of reputed Heatheniſm and Damnation; tho' the Scripture ought always to be eſteemed as the revealed Word of God, whereof every Sentence is infallibly true; yet, as it is a dead Letter, it cannot be a ſufficient Judge to decide Controverſies, ſeeing it is liable to divers Interpretations, and cannot pronounce Sentence, or declare who interprets it in the right Senſe, who in the wrong; For ending which, there is required a living Judge in the Church, as well as in a Common-wealth, for terminating Differences between Man and Man, which would never be concluded, if each ſhould be left Judge of the Law in his own Caſe, though the Law ſhould be as clear as Words could make it; for while each puts a different Gloſs upon the Text, the Diſpute might laſt till Doom's-day, if not determined by a living Judge and Interpreter in that Caſe, to whoſe Sentence the contending Parties are obliged to ſubmit. As the Laws and received Cuſtoms in a Common-wealth are never taken for Judges, but only fit Rules for the Judge to follow; ſo neither Holy Scripture, which is the written Law of God, and left to the Cuſtody and Delivery of the Church, both as to the Letter and Senſe, is to be taken for a Judge, unleſs in the Senſe ſuggeſted by the Holy Ghoſt, with its Let-

ter unalterably preſerved, and ſince ſucceſſively delivered through all Ages by the Paſtors of the Church, which is the very Rule the Church has always followed: but barely of itſelf, abſtracting from the Church, which has always been the faithful Keeper and Deliverer thereof, according to the Charge given to her by God from its very firſt Publication, Scripture cannot be the ſole Judge for ending Controverſies, but rather ſerveth to encreaſe and perpetuate Diſputes.

Tenth Leſſon: Scripture cannot be the ſole Rule of Faith.

SINCE *without Faith it is impoſſible to pleaſe God,* Heb. 11. 6. *who will have all Men to be ſaved, and to come unto the Knowledge of the Truth,* 1 Tim. 2. 4. no doubt *but God, who is rich in Mercy, for his great love wherewith he loved us, even when we were dead in Sins,* Eph. 2. 4, 5. has left for every one, as well the Ignorant as the Learned, a certain eaſy Rule, Guide, or Method for diſtinguiſhing all neceſſary Points of Faith from Errors. A Rule muſt be *evident* and *certain* to all who are to be guided by it, otherwiſe we can have no Confidence in its right Guidance; it being againſt Reaſon to yield our Underſtanding to be guided by that, which we underſtand not to have in

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it any Ability or Power to guide us right. Scripture alone cannot be this Rule; for none can know by Scripture only, what is Scripture; it being no where declared in the whole Body of the Scripture, whether any part thereof, much leſs what part has been written by Men divinely inſpired: eſpecially ſeeing there are therein many ſeeming Contradictions, which muſt be reconciled before we can conclude the Scripture to be God's Word.

Suppoſing that there are ſome Books writ by Men divinely inſpired, how ſhould the Vulgar, eſpecially ſuch as are out of the Church, know which Books are ſuch; ſeeing even among the pretended Reformed, who make Scripture the ſole Rule of Faith, there are ſo many irreconcilable Differences about the ſame?

Suppoſe the Catalogue of the Scripture could be ſufficiently known, without the teaching of the Church, what aſſurance can the Vulgar, or any have, (conſidering the many differing Tranſlations) that the Tranſlation they have, is the ſame with the Original? Moreover, ſuch as will not rely on the whole Church of God, to whoſe Cuſtody and Delivery all the Scriptures have been delivered, for every Word, Syllable, or Letter therein, (they being generally unqualified for underſtanding the Languages, out of which ſo many

Tranſlations have been made) muſt rely upon the Tranſlator's Skill and Sincerity; upon the Tranſcriber's Care before Printing was in uſe; and ſince, upon the Correctors of the Preſs: If the Copy they have is corrupted, either through human Over-ſight, or induſtriouſly, (for evident it is, that Corruptions have been made, by adding, or omitting a Word, Syllable, Letter, or even a Comma, ſo as to change the Senſe) that Copy cannot be the true Word of God.

Nevertheleſs, ſuppoſing that they have the Scripture's bare Letter, the true Senſe of it they cannot have, but from a right Interpretation of it; now the numerous Commentators thereupon, and the infinite Diſputes about the Senſe thereof in material Points, *viz.* of Chriſt's Divinity, *&c.* ſhew plainly, that to the Vulgar, who are the greateſt Part of the World, Scripture only cannot be the ſole Rule of Faith; nay, they ſeeing the moſt Learned, that pretend the Scripture's Letter to be the ſole Rule of Faith, vary ſo much among themſelves, as that ſcarce two agree in every Point, can never think that to be the ſole Guide to Truth, which produceth Union, and not ſuch Diviſion as we obſerve among the Followers of thoſe that allow no other Rule of Faith than Scripture; which cannot be otherwiſe, while each, according to the fundamental Principle of their pretended Reformation,

formation, is allowed to interpret Scripture as he pleaſeth.

Beſides, all who cannot read, unqualified for underſtanding Scripture, or whoſe Concerns will not afford them time for reading, muſt want the Benefit of the Rule of Faith, if Scripture were the ſole Rule thereof: Suppoſing farther, that all could read, a long ſearch muſt be made before any Certainty can be had of the Text. With great Diligence and Attention muſt the whole Scripture be read, (for if any part be omitted, ſomething may be contained therein neceſſary for an entire Faith) neither ſhould once reading ſuffice, ſince in our greateſt diligence Diſtractions and Miſtakes do often happen. One ſhould compare place with place, (there being in Scripture many ſeeming Contradictions) and diligently examine which Part ſhould be taken figuratively, which literally; he then will be obliged to conſult others, to examine the Writings of Doctors and Fathers, and when they differ, not know whom to follow.

In the whole Scripture, which the Church of *England* in the ſixth of her thirty-nine Articles profeſſeth to contain *all things neceſſary to Salvation*, we find not any order for taking the Scripture for the ſole Rule of Faith; but on the contrary, the Apoſtle exhorts *to hold the Traditions which ye have been taught, whether by Word, or our Epiſtle.*

2 Theſ. 2. 15. who alſo ſays, *if any Man preach any other Goſpel unto you, than that ye have received, let him be accurſed*, Gal. 1. 9. To which Curſe, whether they be not liable that both hold and ſubſcribe to the Belief of the 39 Articles of the Church of *England*, I wiſh they would ſeriouſly conſider; ſeeing ſome of the ſame are no where found in the Goſpel, were never preached by any of the Church of God, nor ever all profeſt by any Congregation of Chriſtians, till after the Change of Religion here in *England*.

The ſixth of the ſaid 39 Articles of Religion begins thus: *Holy Scripture containeth all things neceſſary to Salvation, ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any Man that it ſhould be believed, as an Article of the Faith, or be thought requiſite or neceſſary to Salvation.*

1ſt, That *holy Scripture containeth all things neceſſary to Salvation*, is no where read in any part of the Bible, *nor may be proved thereby.*

2dly, The Apoſtles Creed is no where read in holy Scripture, nor (if the Scripture be the ſole Rule of Faith, as Proteſtants pretend) can be proved thereby; yet ſurely it may, and ought *to be required of any Chriſtian Man to be believed, and be thought requiſite or neceſſary to Salvation.*

3dly, The neceſſity of baptizing Infants, a determinate number of Sacraments, their Mat-

Matter, Form, or Eſſentials, *are no where expreſsly ſet down in Scripture, nor can be clearly proved thereby*; yet the Belief and Uſe thereof is *thought requiſite or neceſſary to Salvation.*

4thly, The Proceſſion of the Holy Ghoſt from the Father, and the Son, is no where read expreſsly in holy Scripture, nor may be proved thereby; yet it is *required to be believed, as an Article of the Faith, and thought requiſite and neceſſary to Salvation*: Therefore, either Chriſtian Faith is not neceſſary to Salvation, (though the Apoſtle ſaith, *without Faith 'tis impoſſible to pleaſe God, Heb.* 11. 6.) or the Falſity of the ſaid ſixth Article is apparent.

Laſtly, It doth no where appear from Scripture only, what is to be believed for Scripture, what not; what Part thereof is canonical and uncorrupt, what not. No Man need believe any part of the Bible to be Scripture, except the *Revelations*, becauſe no other part is read in Scripture to be the revealed Word of God; according therefore to the ſaid ſixth Article, it is *not to be required of any Man, that it ſhould be believed as an Article of the Faith, or be thought requiſite or neceſſary to Salvation.*

As upon the Church's Authority we receive and believe what is Scripture, 'tis neceſſary that from her alſo we receive the Expoſition thereof; ſince ſhe is as much to be

be relied on for the Delivery of the one, as of the other, and muſt be the beſt Witneſs of the Letter and Senſe thereof, received ſucceſſively from the Apoſtles; whoſe preaching, as it was the firſt Rule of Faith, the primitive Chriſtians had, and were guided by; was not to be rejected on occaſion of what they afterwards wrote, ſeeing the Apoſtle ordereth, *Therefore, Brethren, ſtand faſt, and hold the Traditions which ye have been taught, whether by Word, or our Epiſtle*, 2 Theſ. 2. 15. *Withdraw yourſelves from every Brother that walketh diſorderly, and not after the Traditions which ye have received of us*, 2 Theſ. 3. 6.

Chriſt, who writ nothing that we know of, ſent his Apoſtles not to write, but to preach, and teach; they converted great Multitudes to Chriſt's Faith before they wrote any thing. *Euſebius* relates, 'twas eight Years after Chriſt ſuffered before St. *Matthew* wrote his Goſpel, which he left with the Jews when he went to preach to the Gentiles; St. *Mark* and St. *Luke* afterwards wrote their Goſpels for evidencing the Truth againſt falſe Writers. About ſixty Years after Chriſt's Reſurrection, St. *John* (before he wrote his Revelations) wrote his Goſpel to confound the Hereticks, that denied Chriſt's Divinity. The *Acts* of the *Apoſtles*, the Epiſtles of St. *Paul*, St. *Peter*, &c. were written at different times,

and on different occaſions, without pretending to comprehend all Points of Faith neceſſary to Salvation. Whatſoever any wrote, was to be always taken in a Senſe conformable to what he had preached; accordingly the Church, with which theſe holy Writings were left, delivered them, but never taught that the Scripture to her delivered was the ſole Rule of Faith.

St. *Peter* ſpeaking of St. *Paul's* Epiſtles, ſays, that therein are *ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures, unto their own Deſtruction.* 2 Pet. 3. 16. Whoſoever is ſenſible of his own Weakneſs, cannot but find by reading Scripture, the Difficulty of underſtanding it; and thence may conclude, that it cannot be the ſole Rule of Faith, which ſhould be eaſy and obvious to the meaneſt Underſtanding, ſuch having Souls to be ſaved as well as the Learned. If Scripture, which is hard to be underſtood, and liable to divers Interpretations, be the ſole Rule of Faith, all unqualified for underſtanding it, (that is, the greateſt Part of the World) would be deſtitute of a neceſſary means for obtaining Salvation. That Scripture cannot be the ſole Rule of Faith, Proteſtant Miniſters ſeem convinced; ſince to keep their Congregations together, they teach Children, and ſuch as want Inſtruction, that they are to be-

believe their Paſtors and Parents, for learning all neceſſary Points of Faith; and tho' ſuch, when come to better Underſtanding, are permitted to read the Scripture, yet they are told, they are to guide themſelves by the Senſe their Paſtors and Fathers give it: which is, that they ought to guide themſelves by the Faith of their Parents and Teachers in interpreting Scripture, the very way that Catholicks ever carefully obſerving have in all Nations and Ages, from the Apoſtles times, been of the ſame Belief in all Points of Faith; While 'tis no wonder, that *Luther*, *Calvin*, &c. preferring their private Judgment before the teaching of the Church, ran into divers Errors, by expounding the Scripture contrary to the right Underſtanding and Expoſition of the Fathers and Paſtors of the Church.

In the ſecond Age, St. *Irenæus*, *l.* 3. *c.* 4. *adverſ. Hæret. We ſhould, with all our might, love the things which are of the Church, and lay hold on the Tradition of Truth.*

In the ſecond and third Age *Tertullian*, *l. de preſ.* bringeth in the Catholick Church ſpeaking, *Who are ye, and whence come you? what do you in my Poſſeſſion that are none of mine? I am the Heir of the Apoſtles; as they provided by their Teſtament, as they committed to my Credit, as they adjured me, ſo I hold it. You ſurely they diſinherited always, and caſt you off, as Foreigners, as Enemies.* Who farther ſays,

ſays, *c.* 17. *Where it ſhall appear, that there is the Truth of the Chriſtian Faith and Diſcipline, there is the Truth of Scripture, of its Expoſition, and of all Chriſtian Traditions.*

In the third Age *Origen, Tract.* 29. *in Mat.* writing of Hereticks expounding the Scriptures, ſays, *We are not to give credit to them, nor forſake the firſt Eccleſiaſtical Tradition, nor believe otherwiſe, than the Churches have ſucceſſively delivered down to us.* Item, l. 1. Per. *That Truth alone is to be believed, which in nothing diſagrees from Eccleſiaſtical Tradition.*

In the fourth Age, St. *Epiphanius, Hæreſ.* 61. *'Tis neceſſary to admit of Tradition, for all things cannot be found in Scripture, and therefore the Apoſtles delivered ſome things in Writing, and ſome by Tradition; which is affirmed by St.* Paul, *where he ſays, as I have delivered to you, ſo I teach, and ſo I have delivered in the Churches.*

In the fourth and fifth Age, St. *Chryſoſtom Hom.* 4. *in Ep.* 2. *ad Theſ. The Apoſtles have not delivered all things in their Epiſtles, but many things alſo without writing, which are likewiſe to be believed. Let us therefore eſteem the Traditions worthy of credit; 'tis a Tradition, require no farther.*

In the fifth Age, *Vincentius Erinenſis l. adverſ. Proſ. Novat. c.* 1. *Here ſome perhaps may ask, ſeeing the Canon of Scripture is perfect, and moſt abundantly of itſelf ſufficient for all things, what need we join unto it the Authority*

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of the Church's Underſtanding and Interpretation? For this Cauſe ſurely, for that all take not the holy Scripture, by reaſon of its Depth, in one and the ſame Senſe; but the Words thereof ſome interpret one way, ſome another, ſo that there may be almoſt as many Senſes gathered out thereof, as there are Men.——And therefore it is neceſſary for avoiding ſo many Windings and Turnings of ſo various Errors, that the Line of Expounding the Prophets and Apoſtles, be directed according to the Rule of Eccleſiaſtical and Catholick Underſtanding.

In the ſame Age, St. *Auguſtine Tract.* 18. *in Jo. There would be no Hereſies, nor perverſe Doctrines that enſnare Souls, and throw them into Hell, but that Scriptures, good in themſelves, are ill underſtood; and what is ill underſtood, is raſhly undertaken, and audaciouſly aſſerted. What is obſerved by the whole Church, was never decreed in Councils, but always maintained, is juſtly believed to have been inſtituted by the Apoſtles,* l. 90. contr. Donat. c. 23. *There are many things which the univerſal Church holdeth, and which, for that reaſon, are rightly believed to be commanded by the Apoſtles, though they are not found written,* Serm. de Verb. Dom. *The Words of holy Scripture are to be underſtood as holy Men, God's Saints, have underſtood them.* Item, cont. Ep. Fund. c. 4. he ſays, *I would not believe the Goſpel, unleſs the Authority of the Church moved me.*

Eleventh

Eleventh Leſſon: Of general approved Councils, all which, having been in Communion with the See of Rome, *ſhew her to be the only true Church.*

WHenever new Doctrines, contrary to the antient and conſtant Belief and teaching of the Church, have ſtarted up, the Biſhops according to their Obligation, to watch over the Flock, *Act.* 20. 28. and the Example of the Apoſtles, for preventing Diviſions and Errors, by the Deceits of falſe Teachers, have been accuſtomed to aſſemble from diverſe Parts of the World, in Council. Their Dignity and Vocation will not permit us to think any of them, much leſs the greater Number, would impoſe their own Inventions upon the World, inſtead of the Faith they had received; being generally the moſt remarkable for Sanctity and Learning, they ſhould be conſider'd as the Repreſentatives of the whole Church of God, in much better Circumſtances, than when ſeparated in their ſeveral and remote Diſtricts, in various and diſtant Countries, to examine, judge, and determine all Matters of Religion, and by their numerous and joint Voices declare what was at all Times the Catholick Faith, and which the new-broach'd Error.

To prevent the Faithful from falling into Hereſy, and preſerve the *Unity of Faith* in

God's Church through the whole World, the following general Councils have been aſſembled, and approved by the Biſhops of *Rome*, Succeſſors to St. *Peter*, whom they owned the viſible Head of Chriſt's Church upon Earth, as all the faithful Chriſtians through the World, in their reſpective times have done, as ſhall hereafter be more fully proved; which manifeſteth the Church, in Communion with the See of *Rome*, to be the only Catholick, and true Church of Chriſt, in Communion wherewith all the Fathers, all the following approved general Councils have been; the like whereunto no ſeparate Communion can pretend to ſhow.

In the fourth Age, *Arius*, a Prieſt of *Alexandria*, broached his wicked Doctrine, aſſerting the Son of God to be only like, not equal to the Father, and thereby deluded many. The firſt general Council was aſſembled at *Nice*, *Anno Dom.* 325, conſiſting of 328 Biſhops, under Pope *Silveſter*, then Biſhop of *Rome*, whoſe Legates preſided therein; as ever ſince they have in all after general approved Councils, (which is Proof, beyond Exception, that the Biſhop of *Rome* has been always owned the chief Biſhop, as Succeſſor to St. *Peter*, and viſible Head of Chriſt's Church) in which ſaid Council *Arius*, and his Adherents, with their blaſphemous Doctrines, were condemned, and the *Nicene* Creed, even now uſed by

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the Church of *England*, compoſed, wherein the Son of God is declared conſubſtantial to the Father; to the profeſſion whereof, they that did not ſubmit, were declared Hereticks by that renowned firſt general Council, and ſo have ever ſince been reputed, for not ſubmitting to the Church's Declaration, according to Chriſt's Order; *if he neglect to hear the Church, let him be unto thee as a Heathen-Man, and a Publican*, Mat. 18. 17.

In the Year 381, *Macedonius*, Biſhop of *Conſtantinople*, having taught that the Holy Ghoſt was inferior to the Father, and to the Son, and not of the ſame Subſtance, but a mere Creature; the ſecond general Council was aſſembled at *Conſtantinople*, conſiſting of 150 Biſhops, under Pope *Damaſus*; wherein *Macedonius* and his Adherents, with their blaſphemous Doctrine, were condemned, and a Profeſſion of the antient Belief made, of the Holy Ghoſt's proceeding from the Father, and the Son, and of his being truly God, as the Father, and the Son is, and therewith equally adored.

Anno 431, at *Epheſus*, the third general Council, conſiſting of 200 Biſhops, condemned *Neſtorius*, and his Adherents, who taught that in Chriſt were two Perſons.

Anno 451, at *Calcedon*, the fourth general Council, conſiſting of 520 Biſhops, condemned *Eutyches*. This Council, and the three precedent, are approved by our *Engliſh*

liſh Proteſtants, as appeareth by an Act of Parliament, *Elizab.* 1.

Anno 553, in the fifth general Council, of 165 Biſhops, at *Conſtantinople*, *Anthimius* and *Theodorus* having fallen into the Hereſies of *Neſtorius* and *Eutyches*, were, with their Adherents, condemn'd.

Anno 680, the ſixth general Council at *Conſtantinople*, conſiſting of 289 Biſhops, condemned the *Monotheliter*, who maintained but one Will in Chriſt.

Anno 787, the ſeventh general Council at *Nice*, conſiſting of 350 Biſhops, under Pope *Adrian*, condemned the *Iconoclaſts*, or Image-Breakers.

Anno 869, the eighth general Council at *Conſtantinople*, conſiſting of 101 Biſhops, condemn'd *Photius*. The aforeſaid eight general Councils were held in the Eaſt, and were all in Communion with the Biſhop of *Rome*. Several general Councils have ſince been held in the Weſt, at the *Lateran* and other Places.

Anno 1546, at *Trent*, the laſt general Council was held againſt *Luther*, *Calvin*, and others; to which (as to all the aforeſaid general Councils) all Catholick Biſhops were invited, and where 196 Biſhops, and many other learned Prelates unanimouſly condemned the new-broached Errors, and revived Hereſies. To the Determinations of an approved general Council, whoſoever refuſed

refuſed to ſubmit, were moſt juſtly declared Hereticks, or Schiſmaticks, according to Chriſt's Order; *If he neglect to hear the Church, let him be unto thee as an Heathen-Man, and a Publican,* Matth. 18. 17. conſequently not in a State of Salvation. The ſame hath been unanimouſly believ'd, and taught by the Fathers in the ſecond Age. St. *Irenæus,* l. 4. *adverſ. Hæret.* c. 43. *We are bound to obey thoſe Prieſts, who have their Succeſſion from the Apoſtles; who, with the Succeſſion of their Epiſcopal Charge, have received, according to the Ordinance of God, a ſure Gift of Truth: But for others, who are not in Communion with the principal Succeſſion, in whatever place they hold their Meetings, we are to look on them, either as Hereticks, and Men of pernicious Doctrine, or as Schiſmaticks, full of Pride and Self-love; or, finally, as Hypocrites, carrying on their Deſign in hopes of Gain, and for vain Glory.*

In the third Age, St. *Cyprian,* de Unit. Eccleſ. *He that leaveth the Church of God, will never come to the Rewards of Chriſt: He is a Stranger, he is prophane, he is an enemy; he cannot have God for his Father, who hath not the Church for his Mother. If any one could eſcape, that was out of* Noah's *Ark, then likewiſe may he eſcape, who is out of the Church.*

In the ſame Age, *Lactantius* l. 4. *de Divin. Inſt.* c. ult. *'Tis only the Catholick Church,*

which has God's true Worſhip; into which whoſoever enters not, and from which whoſoever departeth, is without all hopes of eternal Salvation.

For the fourth Age, may ſuffice St. *Athanaſius's* Creed, allow'd by the eighth Article of the Church of *England*: *Whoſoever will be ſaved, before all things, it is neceſſary that he hold the Catholick Faith, which Faith except every one do keep whole and undefiled, without doubt he ſhall periſh everlaſtingly.*

In the fifth Age, St. *Auguſtine* l. de Bap. c. 49. *A Man may have all things out of the Catholick Church beſides Salvation.*——*He can find Salvation no where but in the Catholick Church.* Item, Ep. 204. ad Donat. Presb. *Being out of the Pale of the Church, ſeparated from its Unity, and Bond of Charity, thou wouldſt not eſcape Damnation, tho' thou ſhouldſt be burnt alive in Confeſſion of the Name of Chriſt.*

In the ſixth Age, St. *Fulgentius* writing *ad Petr. Diacon.* ſays, *If he be not in the Unity of the Catholick Church, tho' he give never ſo much Alms, and loſe his Life for the Name of Chriſt, yet he cannot be ſaved.*

Twelfth Leſſon: Of Chriſt's Church.

FOR diſtinguiſhing Chriſt's from all pretended Churches, the firſt Council of *Nice* made the following Profeſſion: *I believe one, holy, catholick, and apoſtolick Church*; according to the Profeſſion whereof, and of the Apoſtles Creed, all Chriſtians ought to believe; that the unerring Church of Chriſt is one only, only in one Communion thro' all parts of the World. No apoſtolical Writer, Father, or any approved Council, ever acknowledged any Congregation of Chriſtians to be any Part of God's Church, but their own Communion, which they owned to be in Communion with the See of *Rome*. And tho' in Scripture mention is made of ſeveral Churches, as of *Galatia*, of *Macedonia*, of *Aſia*, they all were in Communion with the Apoſtles, and ſo were one and the ſame Church, as the Church of Chriſt ſhall ever be thro' all Nations. *One in Faith, one* in the Participation of *Sacraments*, and *one* in the Union of her Members under one viſible Head, Chriſt's Vicar upon Earth.

The holy Scripture deſcribeth the Church to be one Flock, one Body, made up, indeed, of different Parts, but all united in the ſame Faith, with ſuch a due Subordination, that while it was to be ſpread thro'

thro' the whole World, yet it was to retain the Order, and Beauty of one ſpiritual Government; hence all the Members of it are commanded to be united not only in Faith, but alſo in Charity and Obedience; and the Paſtors of the Church cut off from her Communion all that deny any Article of Faith, or divide themſelves from her Government, eſteeming ſuch no Part of the Church.

Whoſoever ſhall take an impartial Survey of all Chriſtian Congregations, will find none, but thoſe in Communion with the See of *Rome* (tho' of far diſtant Nations, of different Intereſts, Laws, and Conſtitutions) believing all the ſame Articles of Faith, the ſame Goſpel, the ſame apoſtolical Traditions, the ſame Books, and Senſe of Scriptures in all controverted Points of Faith, all believing the ſame Number of Sacraments, the ſame Sacrifice, and all acknowledging the Biſhop of *Rome* St. *Peter's* Succeſſor: Which Communion, conſequently, ought to be believ'd the one, only, true Church of Chriſt; from which, all ſeparate Churches are known by their later beginnings: *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifeſt, that they were not all of us*, 1 Joh. 2. 19. By which going out from the Church, all Hereticks have

have been ever manifested to be such. We not only believe Christ's Church to be *one*, but also *holy: For Christ loved his Church, and gave himself for it, that he might sanctify it with the Washing of Water by the Word.* For many Reasons the Church is most justly held to be in itself pure, holy and undefiled: *First*, From her Head and Founder Jesus Christ, who has taken her to be his *Spouse; a glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be holy and without Blemish*, Eph. 5. 26, 27. Being affianced to the Head and Source of all Holiness, she cannot but be holy herself. 2*dly*, She is holy by teaching that pure Doctrine which she learnt from Jesus Christ. 3*dly*, Because she is animated continually by the Holy Ghost, who assists her to the end of the World. 4*thly*, Because in her the true Sacraments of Jesus Christ are faithfully and duly administred for the Sanctification of the Elect; whereby not only our original Sin, contracted from *Adam*, is remitted, and the Regenerate by Baptism made Members of Jesus Christ, and Heirs of the Kingdom of Heaven; but also, by the Power of the Keys committed to her Charge, all actual Sins are forgiven, and Reconciliation made by those Sacraments. 5*thly*, Because the most adorable and tremendous Mysteries of the Body and Blood of Jesus Christ are daily offered up on her Altars;

Altars; by which Sacrifice Attonement and Propitiation was made for the Sins of the whole World. *Laſtly*, She is holy in her *Elect*, the living Members of Jeſus Chriſt, who, in all Ages from our bleſſed Saviour's Time, have been eminently conſpicuous in an exalted Degree of Purity and Holineſs, ſuch as the Apoſtles, holy Fathers, Martyrs, Confeſſors, and Virgins, *who waſhed their Robes, and made them white in the Blood of the Lamb*, Rev. 7. 14. Yet, alas! *many are called and few choſen*, Matth 20. 16. and many diſhonour the Sanctity of their Vocation by their corrupt Converſation; which ſheweth the Church here on Earth to be compoſed of *Tares* mixed with the good Grain. Yet we are not to make an Eſtimate of her Purity from the Conduct of the Generality of her Members, but from her Deciſions, Inſtructions, and Rules: Theſe ſhe approves, but the former ſhe condemns.

The Apoſtles, and the firſt Council of *Nice*, for diſtinguiſhing Chriſt's Church from all others, named her *Catholick*; from which whoſoever ſeparated, tho' they endeavoured by all means poſſible to retain the Name *Catholick*, could never make good their Title thereto; nor have any been underſtood to be truly *Catholicks*, but ſuch, as have been in Communion with the See of *Rome*: For ask a *Lutheran*, Where *Catholicks* meet at Divine Service? He will not direct you to the

Lutheran

Lutheran, but *Catholick* Service: and here in *England*, if a dying Perſon be asked, what Church he is of, he will not ſay, of the *Catholick* Church, unleſs he is in Communion with the See of *Rome*. Since the Change of Religion here in *England*, we do not find any Act of Parliament made for eſtabliſhing the *Catholick* but *Proteſtant* Religion; nor do the Proteſtant Writers or Preachers entitle their Books or Sermons, for Defence of the *Catholick* Church; their *Biſhops*, *Miniſters*, or *Followers* are not generally called or eſteemed *Catholicks*; nor can their Communion be ſtiled *Catholick*, when no farther extended than the Vertue of an Act of Parliament: Whereas the Church *Catholick*, being diffuſed thro' the whole World, receives, and embraces in its motherly Boſom, all Perſons of all Nations.

In the fourth Age, St. *Cyril* of *Jeruſalem*, Catec. 18. *When you come into any Town, never ask where the Church, or Houſe of God is, (for Hereticks boaſt that they have God's Church and Houſe) but ask only where is the* Catholick *Church, becauſe that is the proper Name of God's Church, Mother to us all.*

In the ſame Age, St. *Pacianus*, Ep. 1. ad Symph. *I entering into a populous City, where I find the* Marcioniſts, *the* Apollinariſts, *the* Catophrigians, *the* Novatians, *&c.* who all ſtile themſelves Chriſtians, *how ſhould I know the Congregation of my People, unleſs it were called*

called Catholick? Christian *is my Name,* Catholick *my Sirname; the one intitles me, the other sheweth who I am.*

In the first Age, St. *Augustin, Ep. Fund. c.* 4. reckoning up what kept him in the Church, saith, *The very Name* Catholick *keeps me, of which, this Church alone, not without Reason, has so kept the Possession, that tho' all Hereticks desire to be called* Catholicks, *yet if a Stranger ask them, where* Catholicks *meet, none of the Hereticks dare point out his own House, or his Church. Item,* In his Book of true Religion he writes thus: *We must hold the Christian Religion, and Communion of that Church, which is* Catholick, *and is named* Catholick, *not only by her own Children, but also by her Enemies. For Hereticks, or Schismaticks, whether they will or no, when they speak not to their own People, but to Strangers, call the* Catholick *no other thing, than* Catholick: *for they cannot be understood, if they give them not that Name, which all the World gives them.*

The last Mark of the Church is the Word *Apostolick*, to which that Church only can lay claim, whose Pastors have had an uninterrupted Succession from the Apostles; which no other Church can pretend or shew, whereof all the Fathers, all the general approved Councils, and also the general Tradition of the Christian World give Testimony; for which, no greater Assurance can be expected. Whence therefore, it may

be moſt aſſuredly concluded, that the Church in Communion with the See of *Rome* hath all the Marks of Chriſt's Church, as being the only *one*, *holy*, *catholick*, and *apoſtolick* Church, *built upon the Foundation of the Apoſtles, and Prophets, Jeſus Chriſt himſelf being the chief Corner-Stone, in whom all the Building fitly framed together, groweth unto an holy Temple in the Lord.* Eph. 2. 20, 21.

Luther, in the Preface to his Works, ſays, *In the beginning I was alone.* Conſequently doth not pretend to derive his Power from any pre-exiſtent Church, eſpecially ſeeing, *Tom. 7. Fol.* 274. he poſitively aſſerts, *I was the firſt to whom God vouchſafed to reveal the things, which have been preached to you; and certain I am, that you have the pure Word of God.* Alſo, Tom. 2. Fol. 305. *Since now I am certain that I teach the Word of God, it is not fit that I ſhould want a Title for the recommending of the Word, and Work of the Miniſtry, to which I was called by God, which I have not received of Men.* Neither *Lutherans* or any other Proteſtants, being able to derive their Succeſſion higher than *Luther*, can ever be thought to be the *one*, *holy*, *catholick and apoſtolick Church*, for want of an uninterrupted Succeſſion from the Apoſtles; conſequently of lawful Miſſion, Power and Authority to preach, and adminiſter the Sacraments, *&c. How ſhall they preach, except they be ſent?* Rom. 10. 15.

Thirteenth Leſſon: Chriſt *appointeth* Peter *Head of his Church; to which Power, after his Death, the Biſhops of* Rome *ſucceeded.*

AS *Authority* (which cannot be where all are equal) is the beſt means to preſerve Unity, and Obedience, and prevent and ſuppreſs Diviſions, in all Kingdoms and Commonwealths, nay even in private Families, 'tis much more ſo in the Church diffuſed thro' all Nations. For this Reaſon Chriſt appointed St. *Peter*, who in Faith, and Love, excelled the other Apoſtles, to be the ſupreme Paſtor in his Church. When Jeſus firſt beheld him, he ſaid, *Thou art* Simon, *the Son of* Jona, *thou ſhalt be called* Cephas, *which is by Interpretation a Stone*, Joh. 1. 42.

When Jeſus came into the Coaſts of Cæſarea Philippi, *he asked his Diſciples, ſaying, Whom do Men ſay that* I, *the ſon of Man, am? And they ſaid, Some ſay, thou art* John *the Baptiſt, ſome* Elias, *and others* Jeremiah, *or one of the Prophets. He ſaith unto them, But whom ſay ye that I am? And* Simon Peter *anſwered and ſaid, Thou art Chriſt, the Son of the living God. And Jeſus anſwered, and ſaid unto him, Bleſſed art thou,* Simon Barjona, *for Fleſh and Blood hath not revealed it unto thee, but my Father, which is in Heaven; and I ſay unto thee, that thou art* Peter, *and upon this Rock I will build my Church, and the Gates of Hell ſhall*

ſhall not prevail againſt it; and I will give unto thee the Keys of the Kingdom of Heaven, and whatſoever thou ſhalt bind on Earth, ſhall be bound in Heaven, and whatſoever thou ſhalt looſe on earth, ſhall be looſed in Heaven. Matth. 16. 13, &c.

The Word *Keys*, not only in the Scripture-Phraſe, but in the general Acceptation and Practice of the Word, ſignifieth the Superiority, or ſupreme Power, wherewith a Perſon is inveſted, by the Delivery of the Keys, to govern a Kingdom, City, Family, *&c.*

A little before his Aſcenſion, Jeſus ſaid to *Peter*, Simon, *Son of* Jonas, *loveſt thou me more than theſe? He ſaith unto him, yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my Lambs. He ſaith unto him again the ſecond time*, Simon, *Son of* Jonas, *loveſt thou me? He ſaith unto him, yea Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my Sheep. He ſaith unto him the third time*, Simon, *Son of* Jonas, *loveſt thou me?* Peter *was grieved, becauſe he ſaid unto him the third time, loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things, thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my Sheep.* Joh. 21. 15, 16, 17. Then was *Peter* manifeſted by Jeſus to be that faithful and good Servant *whom his Lord hath made Ruler over his Houſhold, to give them Meat in due ſeaſon*, Matth. 24. 45. to feed, rule, and govern in his Abſence his

whole Flock, without the exception of any: *Feed my Lambs, feed my Sheep, feed my Sheep:* And thus by Chriſt thrice repeated, in the hearing of his other Diſciples then preſent, to the end, that after his Aſcenſion there might be no Diſpute about whom he appointed chief Paſtor over all the Flock.

It would be too long to cite here all the places of Scripture wherein St. *Peter* is preferred before the other Apoſtles: In the ſeveral Accounts of their Names, tho' the reſt of the Apoſtles are never named in the ſame Order, yet *Peter* is every where the firſt named. Whenever any Affair of Moment is tranſacted, *Peter* is always mentioned in the firſt place, or with ſome Diſtinction. Soon after the Deſcent of the Holy Ghoſt St. *Peter* began to exerciſe his Power, by ordering another to be choſen in the place of *Judas*, *Act.* 1. 15. he firſt preached the Goſpel to the *Jews*, *Act.* 2. 14. and to the *Gentiles*, *Act.* 10. wrought the firſt Miracle in Teſtimony of the Faith of Chriſt, *Act.* 3. 6. firſt ſpake in the Council, and gave his definitive Sentence, *Act.* 15. 7, *&c.* The Fathers, Councils, nay, all Chriſtians not reputed Hereticks or Schiſmaticks, aſſert St. *Peter*'s Primacy.

In the ſecond and third Age, *Tertullian, l. de Preſ. c.* 32. putteth this Queſtion, *Was any thing concealed from* Peter, *who was called the Rock of the Foundation of the Church?*

In

In the third Age, *Origen*, in Exod. Hom. 5. *Hear what is ſaid to the great Foundation of the Church, and to the ſolid Rock, upon which Chriſt built his Church, O Man of little Faith, why haſt thou doubted?*

In the ſame Age, St. *Cyprian*, de Unit. Eccl. *Doth he conſide to be in the Church, that oppoſeth and reſiſteth the Church; who forſaketh the Chair of* Peter, *upon which the Church is founded?* Item, *Upon this one Man he builds his Church, and gave him the Charge to feed his Sheep; and tho' he gave to the Apoſtles equal Power to remit Sin,——yet, to ſhew the Unity of the Church, he eſtabliſhed one Chair, and by his Authority appointed the Origin of the ſame Unity to come from one Man. The Primacy is given to* Peter, *that the Church of Chriſt might be manifeſted to be one, and one Chair.* Item, Ep. 40. *One Church, one Chair, founded upon* Peter *by the Word of Chriſt.*

In the ſame Age, St. *Baſil*, ad c. 2. Iſai. *By this Word* Peter, *we underſtand the Son of* Jonas, *who, becauſe he excelled the reſt in Faith, had the Church built upon him.*

In the ſame Age, St. *Auguſtine*, in Ep. 69. Peter, *who a little before confeſſed Chriſt to be the Son of God, and upon that Confeſſion had been called the Rock, on which the Church was to be built; ſoon after, when our Lord was ſpeaking of what he was to ſuffer, replied, Far be it from thee, Lord.*

In the ſame Age, St. *Eucherius*, in Vigil. St. Petr. *Firſt he* (that is, Chriſt) *intruſted him with his Lambs, next with his Sheep, becauſe he made him not only a Shepherd, but the Shepherd of Shepherds.* Peter *then feeds the Lambs, he alſo feedeth the Sheep; he feedeth both the Young and the Mothers, he ruleth both Subjects and Prelates; he is therefore a Shepherd over all; for beſides Lambs and Sheep, there is nothing in the Church.*

In the ſixth Age, St. *Gregory*, l. 5. Ep. 20. ad Maurit. Imperat. writes, *It is evident to all, that know the Goſpel, that the Care of the whole Church was by our Lord's Voice committed to the Apoſtle St.* Peter, *Prince of the Apoſtles: For to him it is ſaid,* Peter, *loveſt thou me? Feed my Sheep.* Not only Chriſt's Sheep then preſent, but all that ever after ſhould be, were to be fed, which *Peter* could not do, but by his Succeſſors; ſo that, either there were always to be Succeſſors to St. *Peter* for governing Chriſt's Church till the World's end, or that Form of Government appointed by Chriſt ended with St. *Peter*. As the latter muſt not be aſſerted, we therefore conclude, That as in the other Apoſtles the Power given to them was not to die with them, but to be ever after derived to their Succeſſors, (as Proteſtants grant) ſo the Power Chriſt gave particularly to St. *Peter* was always to deſcend to his Succeſſors, for the Government of the Church.

In

In the ſecond Age, St. *Irenæus*, l. 3. c. 3. adverſ. Hæret. *To this Church, by reaſon of its greater Power, it is neceſſary that all Churches have recourſe; that is, the Faithful on all ſides.* Then he recounteth *Linus* ſucceeding *Peter*, and ſo on to *Eleutherius*, Pope at the time of his writing.

In the third Age, St. *Cyprian*, Epiſt. 55. calleth *Rome the Chair of* Peter, *the principal Church, from which the Unity of Prieſthood is riſen.*

In the fourth Age, St. *Optatus*, l. 2. adv. Parm. *Thou canſt not deny, but that thou knoweſt the principal Chair was firſt erected at* Rome *by Peter, in which* Peter *ſat the Head of the Apoſtles.*——*In this* Peter *ſat firſt*, Linus *ſucceeded him*, &c. *then* Damaſus, *then* Siricius, *who ſits at this day, our Contemporary, with whom we, and all the World hold Communion by circular Letters, and agree as one Body. Now declare you unto us the Foundation of your Chair, who pretend to be the holy Church.*

In the ſame Age, the Fathers in the Council of *Sardica*, in their Epiſtle to Pope *Julius* write, *It will be beſt, and moſt agreeable, if the Prieſts from all Countries have recourſe to the Head; that is, to the Seat of* Peter *the Apoſtle.*

In the ſame Age, St. *Athanaſius*, Orat. 2. cont. Arian. writeth, *Who derive the Origin of their Faith any where elſe, than from the whole*

whole Succeſſion of the Eccleſiaſtical Chair, are Hereticks.

In the ſame Age, St. *Jerom* writeth to Pope *Damaſus*, *I am joined in Communion with your Holineſs, that is, with the Chair of* Peter; upon this Rock, *I know that the Church is built.*

In the fifth Age, St. *Auguſtine*, l. con. part. Donat. writes, ſaying, *Reckon up the Prieſts even in the Chair of* Peter, *and in that Liſt of Fathers ſee the Order of Succeſſion; that is the Rock, againſt which the Gates of Hell ſhall not prevail.* Item, c. 17. *Are we afraid of embracing the Communion of that Church, which, as all Mankind knoweth, by a continued Succeſſion of Biſhops in the Apoſtolick See (in ſpite of Hereticks barking on every ſide, and condemned partly by the Voice of the People, partly by the Gravity of Councils, partly by Miracles) hath the higheſt Authority? To which not to give an abſolute Preference, is a piece either of intolerable Impiety, or extravagant Pride.*

Philip, Legate to Pope *Celeſtine*, in the Council of *Epheſus*, *Anno* 430, without any Contradiction, ſaid, *'Tis doubted by none, nay, 'tis a thing known to all Ages, that* Peter, *Prince and Head of the Apoſtles, who is the Pillar of Faith, and Foundation of the Catholick Church, received from Chriſt the Keys of the Kingdom, and had the Power of looſing and binding Sins given him; and who, at this time, and always,*

always, liveth in his Succeſſors, and exerciſeth his Authority; whoſe canonical Succeſſor, Pope Celeſtine, *holding his Place, has ſent us to this Council, to repreſent his Perſon.*

St. *Bernard*, l. 2. de Conſid. c. 8. writes thus to Pope *Eugenius* III. *To thee the Keys are delivered, the Sheep are intruſted: There are others indeed, Door-keepers of Heaven, and Paſtors of the Flock, but both theſe Titles agree more eminently to thee; theſe have their Flocks aſſigned them, each to each; to thee all are entruſted; to one Shepherd, one Flock; Paſtors, as well as Sheep. Ask you how I prove it? By the Word of God, for to whom, I do not ſay of Biſhops, but of Apoſtles, were all the Sheep committed ſo abſolutely without Exception? If thou loveſt me,* Peter, *feed my Sheep. Which? of this, or that City, Province, Kingdom? My Sheep, ſays he. Who doth not ſee evidently that he has not deſigned ſome, but aſſigned all? nothing is excepted, where no Diſtinction is made.*

Four-

Fourteenth Leſſon: There can be no lawful Adminiſtration either of the Word of God, or his Sacraments, in any Congregation of Chriſtians ſeparated from the Communion of the See of Rome.

AS Chriſt inſtituted but one Church, for teaching all Nations his Doctrine till the World's end, whatever Congregation of Chriſtians hath ſeparated from that one Church, muſt be void of all lawful Power to preach, rule, govern, and adminiſter the Sacraments; becauſe ſuch Power can only be conveyed by ſuch an uninterrupted Succeſſion of ſuch Paſtors, as have received their Faith and Authority originally from Chriſt, who ſaid to his Apoſtles, *As my Father ſent me, even ſo ſend I you*, &c. *Joh.* 20. 21. Accordingly the Apoſtles went preaching, and, as the Church increaſed, ordaining Biſhops, Prieſts, and other Miniſters. *For this cauſe* (ſays St. *Paul*) *left I thee in* Crete, *that thou ſhouldeſt ſet in order the things that are wanting, and ordain Elders in every City, as I had appointed thee*, Tit. 1. 5. who from time to time took care to tranſfer the ſame Power, which they had received from the Apoſtles, to others: Thus has the ſacred Miniſtry deſcended by an uninterrupted Succeſſion from the Apoſtles to this preſent time, and ſhall be continued in the

the ſame manner till the End of the World. *He that entreth not by the Door into the Sheep-fold, but climbs up ſome other way, the ſame is a Thief, and a Robber*, Joh. 10. 1, 7. Accordingly, all who have not their Miſſion from Chriſt, either immediately, as the Apoſtles, or mediately from their Succeſſors the Paſtors of Chriſt's Church, have always been conſidered as Thieves, and Robbers. *How ſhall they preach except they be ſent?* Rom. 10. 15. Hence 'tis manifeſt that *Luther*, *Calvin*, and other Beginners of Proteſtancy, had no lawfnl Miſſion, becauſe they ſet up a new Goſpel, a new Church-Government, a new Communion, a new Miniſtry, which being ſeparated from all Chriſtian Societies in the World, ſucceeded none, conſequently could claim no ordinary Miſſion. This *Luther* and *Calvin* knew very well, and being no Biſhops, did not pretend to any ordinary, but to an extraordinary Miſſion, as immediately called thereto by God: Accordingly ſaith *Luther*, Tom. 7. Fol. 274. *I was the firſt to whom God vouchſafed to reveal the things which have been preached to you.*——Tom. 2. Fol. 305. *Since now I am certain, I preach the Word of God, it is not fit I ſhould want a Title for the recommending of this Word, and Work of the Miniſtry, to which I am called by God, which I have not received of Men, but by the Gift of God, and Revelation of Jeſus Chriſt.* *Calvin* ſpeaks to

the

the ſame Senſe, but as neither of them wrought any Miracle for Proof of their pretended extraordinary Miſſion, they muſt be accounted ſuch as Chriſt cautions againſt, ſaying, *Beware of falſe Prophets, which come to you in Sheeps Clothing, but inwardly they are ravening Wolves; ye ſhall know them by their Fruits*, Matth. 7. 15, 16.

St. *Cyprian*, l. Ep. 6. Novatian *is by no means in the Church, and cannot take place among the Biſhops, ſince contemning the evangelical and apoſtolical Tradition, and ſucceeding to no one, he made himſelf a Biſhop. For what Man can have a Church, who has not been ordained in the Church?*

In the fourth Age, St. *Athanaſius*, 2 *Apol.* proves *Iſchiras* no Prieſt, becauſe ordained by *Coluthus, no true, but an imaginary Biſhop*, of whom the Biſhops in the Council of *Alexandria* ſpeak thus: *By whom was* Iſchiras *made Prieſt? Was't not by* Coluthus? *But* Coluthus *died in the Degree of a Prieſt, and his Impoſition of Hands being void, all ordained by him were reduced to the Degree of Lay-Perſons.*

All the holy Members of Chriſt's Church are ſo united by the ſame Faith, and Brotherly Love, that, as in a Man's Body all the Members are Partakers of the Good or Evil of each Member, ſo all the faithful Members of God's Church, the myſtical Body of Chriſt, partake according to the

Charity which each hath, of the ſpiritual Goods of the Church, *viz.* Prayers, and generally all good Actions; whereof thoſe in the State of Grace, partake plentifully, and Sinners may receive Help, and Strength towards a Delivery from their Miſery. The Juſt on Earth not only communicate in the ſame Faith, Sacrifice, and Sacraments, and mutually participate of all the Goods of the Church, and of one another, but have alſo a Communion with the Saints, and Angels in Heaven, the moſt noble Members of Chriſt's myſtical Body; who, ſecured in their own Happineſs, and always in God's Favour, ceaſe not to interceed for us, and with us, to our gracious Lord, and greatly rejoice at our Repentance. *I ſay unto you, there is Joy in the Preſence of the Angels of God over one Sinner, that repenteth,* Luke 15. 10. *Now therefore,* ſaid the Angel to *Toby, when thou didſt pray, and* Sara *thy Daughter, I did bring the Remembrance of your Prayers before the Holy One,* Tob. 12. 12. *The four and twenty Elders fell down before the Lamb, having every one of them Harps, and golden Vials full of Odours, which are the Prayers of Saints,* Rev. 5. 8. Since then they pray for us, we ſhould in Gratitude give Thanks to God for their Happineſs, rejoice for their Glory, and beſeech them to continue to interceed to God for, and with us; whereby is continued the Communion of Saints be-

tween the Church militant here upon Earth, and the Church triumphant in Heaven: who join alſo in Prayer with us to God for the Relief of the Souls in Purgatory; who, tho' in a State of Suffering, yet being in Charity, we may believe thank God for the Favours done them, and pray that we upon Earth may obtain the Grace of God, and not come into that Place of Torments.

Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a peculiar People, zealous of good Works, Tit. 2. 14. *who waſhed us from our Sins in his own Blood,* Revel. 1. 5. left to his Church a Power to remit Sin in his Name.

When *Peter* had preached to the People, *they were pricked in their Hearts, and ſaid unto* Peter, *and to the reſt of the Apoſtles, Men and Brethren, what ſhall we do? Then* Peter *ſaid unto them, Repent, and be baptized every one of you, in the Name of Jeſus Chriſt, for Remiſſion of Sins.* After Baptiſm none can receive Pardon of their Sins, or conſequently be in God's Grace, but thoſe who remain in the Communion of his Church; whence it is, that after the Profeſſion of *the Communion of Saints,* we profeſs to believe *the Forgiveneſs of Sins.*

Man conſiſting of Soul and Body, a Separation of the Soul from the Body is called Death; which, with all other Miſeries, we

are ſubject to, came thro' the Sin of *Adam*. *For God made not Death, neither hath he pleaſure in the Deſtruction of the Living; for he created all things, that they might have their Being; and the Generations of the World were Healthful*, Sap. 1. 13, 14. *God created Man to be immortal, and made him to be an Image of his own Eternity; nevertheleſs thro' Envy of the Devil, came Death into the World; and they, that do hold of his ſide, do find it*, Sap. 2. 23, 24. *Wherefore, as by one Man Sin entred into the World, and Death by Sin, and ſo Death paſſed unto all Men, for that all Men have ſinned*, Rom. 5. 12. thence it comes that all muſt die. *It is appointed unto all Men once to die*, Heb. 9. 27. *For we muſt all appear before the Judgment-Seat of Chriſt, that every one may receive the things done in his Body, according to that he hath done, whether it be good, or bad*, 2 Cor. 5. 10. *Marvel not at this, for the Hour is coming, in the which all that are in the Graves, ſhall hear his Voice, and ſhall come forth: they that have done good, unto the Reſurrection of Life, and they that have done evil, unto the Reſurrection of Damnation*, Joh. 5. 28, 29. *The Lord ſhall judge his People: it is a fearful thing to fall into the hands of the living God*, Heb. 10. 31. *Many of them, that ſleep in the Duſt of the Earth, ſhall awake: ſome to everlaſting Life, and ſome to Shame and everlaſting Contempt*, Dan. 12. 2. *The Son of Man ſhall ſend forth his Angels, and*

they ſhall gather out of his Kingdom all things that offend, and them which do Iniquity, and ſhall caſt them into a Furnace of Fire; there ſhall be wailing and gnaſhing of Teeth. Then ſhall the Righteous ſhine forth as the Sun, in the Kingdom of their Father, Matth. 13. 41, &c. *In a Moment, in the Twinkling of an Eye, at the laſt Trump, for the Trumpet ſhall ſound, and the Dead ſhall be raiſed incorruptible, and we ſhall be changed; for this corruptible muſt put on Incorruption, and this Mortal muſt put on Immortality*, 1 Cor. 15. 52, 53. The ſame Body, which by the Sin of *Adam* became corruptible, and liable to Death, ſhall be again united to the immortal Soul; that as it was Partaker therewith, while on Earth, in doing Good or Evil, at the general Reſurrection it may partake for ever after with the Soul, according to the Merits or Demerits thereof. *Bleſſed are the dead which die in the Lord, from henceforth; yea, ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them*, Rev. 14. 13.

The laſt Article profeſs'd in the Apoſtles Creed is, *the Life everlaſting*, the endleſs State of all Mankind; to the Elect it will be the Fruit and End of Faith, Hope and Patience; for the obtaining which, to a true Believer no Work of Piety ought to ſeem troubleſome, no Labour grievous. How many Saints have left the World to ſecure an eternal Happineſs? How many have voluntarily

luntarily ſuffered Martyrdom for inheriting the Kingdom of Heaven? How many have relinquiſhed Father, Mother, all that is dear in this World, that by a penitential Life they might gain the Reward of the Bleſſed, *viz.* to ſee, praiſe, and enjoy God for all Eternity? Alas! the Hair-cloth of Penitents, the Racks of Martyrs, have no Proportion to that *Glory, which ſhall be revealed.* The purchaſing Heaven for us coſt the Blood of the Son of *God*, yet he thought it not purchaſed at too dear a Rate. *Therefore glorify God in your Body, and in your Spirit,* 1 Cor. 6. 20. daily endeavouring to live as the Apoſtle reminds us, *None of us lives to himſelf, and no Man dieth to himſelf; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord,* Rom. 14. 7, &c.

Fifteenth Leſſon: Faith and Good Works neceſſary to Salvation.

NOtwithſtanding a Chriſtian (ſo called from Chriſt) muſt firmly believe all the Truths delivered by Chriſt and his Apoſtles, he cannot arrive to eternal Happineſs, to the endleſs Joys of God's heavenly Kingdom, by Faith alone: For the Apoſtle ſays, *Tho' I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing,* 1 Cor. 13. 2. *For as the Body without the Spi-*

rit is dead, ſo Faith without Works is dead alſo, Jam. 2. 26. *If thou wilt enter into Life, keep the Commandments,* Matth. 19. 17. *For not the Hearers of the Law are juſt before God, but the Doers of the Law ſhall be juſtified* Rom. 2. 13. *Know ye not that the Unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God,* 1 Cor. 6. 9. *He that ſaith, I know him, and keeps not his Commandments, is a Lyar, and the Truth is not in him; but whoſo keeps his Word, in him verily is the Love of God perfected,* 1 Joh. 2. 4, 5. Being thus taught by God's holy Word, it ought to be the ſincere, unchangeable Reſolution of every Chriſtian, zealouſly to obſerve Chriſt's Commands. *Denying Ungodlineſs and worldly Luſts, we ought to live ſoberly, righteouſly, and godlily in this preſent World, looking for that bleſſed Hope, and the glorious Appearing of that great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all Iniquity, and purify to himſelf a peculiar People, zealous of good Works,* Tit. 2. 11, &c. *That being juſtified by his Grace, we ſhould be made Heirs according to the Hope of eternal Life,* Tit. 3. 7.

Thoſe who have Humility of Judgment to believe all Myſteries of Faith, as they are

are delivered, have a true Faith; and all, who diſtruſting this Authority, reſolve to depend on their own Judgments, and believe no otherwiſe of divine Myſteries, than as they can model them by their own Reaſon, will be as far from Truth, as their Reaſon is from being proportioned to ſuch Myſteries. *Bleſſed is the Man that hath ſet his Hope in the Lord, and turned not unto the Proud, and to ſuch as go about with Lyes*, Pſal. 40. 5. *Bleſſed is the Man that truſteth in the Lord, and whoſe Hope the Lord is; for he ſhall be as a Tree planted by the Waters, and that ſpreads out her Roots by the River*, &c. Jer. 17. 7, 8. Tho' Faith be the Foundation of Hope, and all other Virtues, the Belief of a God, of his holy Word, and of all the Church teacheth, would little avail a Chriſtian, unleſs, thro' the Goodneſs of God, he conceive a firm Hope, and Confidence of obtaining Grace and eternal Salvation, thro' the Merits of Chriſt Jeſus: *Being juſtified by Faith, we have Peace with God, through our Lord Jeſus Chriſt, by whom alſo we have Acceſs by Faith into this Grace, wherein we ſtand, and rejoice in Hope of the Glory of God; and not only ſo, but we glory in Tribulations alſo, knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not aſhamed, becauſe the Love of God is ſhed abroad in our Hearts by the Holy Ghoſt, which is given unto us*, Rom. 5. 1, &c. *For we are*

ſaved

ſaved by Hope; but Hope, that is ſeen, is not Hope; for what a Man ſeeth, why doth he yet hope for? but if we hope for that we yet ſee not, then do we with Patience wait for it. Rom. 8. 24, 25.

Tho' Faith and Hope be Virtues neceſſary for our Reconciliation with God, unleſs they be accompanied with Charity, they are not ſufficient to render us acceptable to our heavenly Father: *Tho' I ſpeak with the Tongues of Men and of Angels, and have not Charity, I am become as ſounding Braſs, or a tinkling Cymbal; and tho' I have the Gift of Prophecy, and underſtand all Myſteries, and all Knowledge, and tho' I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing; and tho' I beſtow all my Goods to feed the Poor, and tho' I give my Body to be burned, and have not Charity, it profiteth me nothing,* 1 Cor. 13. 1, &c. *Above all things have fervent Charity among your ſelves, for Charity ſhall cover the Multitude of Sins,* 1 Pet. 4. 8. *Now the End of the Commandment is Charity,* 1 Tim. 1. 5. We cannot be in perfect Charity unleſs we love God and our Neighbour: *God is Love, and he that dwelleth in Love, dwelleth in God, and God in him,* 1 Joh. 4. 16.

Thoſe, that ſincerely love one another, have the ſame Affections and Will. He then that truly loves God, ſhould will all that God willeth, and that purely for God's ſake.

It

It is not only our Duty, but alſo our Intereſt to love God above all things, becauſe he is Goodneſs itſelf, and the only eſſential Good that can deſerve our Love; all the Good we have, or can hope for, cometh from him.

The Goſpel requires us to love our Neighbour as our ſelves, in the Diſcharge of which Duty, that none may be miſtaken, Chriſt has preſcrib'd the following Rule; *As ye would that Men ſhould do to you, do ye alſo to them likewiſe*, Luke 6. 31. Not only to your Friends, but to all, even to your Enemies; *For if you love them that love you, what Thank have ye? for Sinners alſo do even the ſame*, Luke 6. 3. *Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them who deſpitefully uſe you and perſecute you, that ye may be the Children of your Father who is in Heaven*, Matth. 5. 44, &c. *Therefore if thine Enemy hunger, feed him; if he thirſt, give him Drink: For in ſo doing thou ſhalt heap Coals of Fire on his Head. Be not overcome of Evil, but overcome Evil with Good*, Rom. 12. 20.

Sixteenth Leſſon: Of the Firſt Commandment.

I Am the Lord thy God, who have brought thee out of the Land of Egypt, *out of the Houſe of Bondage. Thou ſhalt have no other Gods before me. Thou ſhalt not make unto thee any Graven*

Graven Image, or Likeneſs of any Thing, that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them, for I the Lord thy God am a jealous God, viſiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and ſhewing Mercy unto thouſands of them that love me, and keep my Commandments.

When, thro' the Increaſe of Wickedneſs, little Regard was given to the Laws of Nature, it pleaſed God to deliver them written on two Tables by himſelf, in Thunder and Lightning, on Mount *Sinai*, for moving all to the Obſervance thereof. The firſt Table contain'd the three firſt Commandments, which comprehend our Duty to God. On the other Table were the ſeven other Commandments, which comprehend our Duty to our Neighbour. Theſe Chriſt confirmed in the new Law, as far as they had a natural, or neceſſary Connection with the Principles of Reaſon. *Think not that I am come to deſtroy the Law, or the Prophets; I am not come to deſtroy, but to fulfil,* Matth. 5. 17. For all being the Dictates of the Law of Nature, except the Determination of the Sabbath, none are exempt from the Obſervance thereof. Our Saviour has comprehended them all in the two following Commandments: *Thou ſhalt love the Lord thy God with all*

all thy Heart, and with all thy Soul, and with all thy Mind; this is the firſt, and great Commandment; and the ſecond is like unto it, Thou ſhalt love thy Neighbour as thy ſelf. On theſe two Commandments hang all the Law, and the Prophets, Matth. 22. 37, &c.

If thou wilt enter into Life, keep the Commandments, Matth. 19. 17. *Not the Hearers of the Law are juſt before God, but the Doers of the Law ſhall be juſtified,* Rom. 2. 13. *This is the Love of God, that we keep his Commandments, and his Commandments are not grievous,* 1 Joh. 5. 3. to thoſe that love God, and ſincerely labour to do his Will. *We know that all things work together for Good to them that love God,* Rom. 8. 28. For enabling us to keep his Commands, God offereth his aſſiſting Grace to ſuch as ſeek it, ſaying, *Behold, I ſtand at the Door, and knock; if any Man hear my Voice, and open the Door, I will come in to him, and will ſup with him, and he with me. To him, that overcometh, will I grant to ſit with me in my Throne,* Revel. 3. 20, 21. Zachary *and* Elizabeth *were both righteous before God, walking in all the Commandments, and Ordinances of the Lord blameleſs,* Luke 1. 6. which is ſufficient to ſhew, that God's Commandments both ought and may be kept: Thoſe who teach otherwiſe, open the way to all Licentiouſneſs, and make God a *Tyrant.* St. *Auguſtin,* Ser. de Temp. *God, who is juſt, cannot command any thing*

thing impoſſible, neither will he, who is holy, damn Man for what he cannot avoid.

By the firſt Commandment all are required to acknowledge, love, ſerve, and adore the *one, only true, living God.* Hence we firmly believe, that whoever worſhips an Idol, Image, Picture, any graven or painted Thing, for God; or gives thereunto, or to any Creature, the Honour due only to God, breaketh this Commandment, and becomes an Idolater. All Superſtitious Obſervations, the Uſe of Art Magick and Divination are hereby likewiſe forbid. Nevertheleſs by honouring thoſe, whom God has crowned with Glory, thoſe whom he has appointed our Guardians, God's beloved Friends and Favourites, (*viz.* the Angels and Saints in Heaven) with an Honour proportioned to their Excellency, we do nothing contrary to this Commandment. *Are they not all miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation?* Heb. 1. 14. *The Bodies of Saints are buried in Peace, but their Name liveth for evermore. The People will tell of their Wiſdom, and the Congregation will ſhew forth their Praiſe,* Eccl. 44. 14, 15. Which Proteſtant Congregations, as well as Catholicks, do by celebrating the Feaſts of the Apoſtles, and keeping one Day holy for all the Saints in general, and another for St. *Michael* and all the Angels. The ſame outward Actions are uſed in God's Worſhip,

Worſhip, and in our Addreſs to Men, Saints and Angels: Kings are ſerved on the Knee; we bow to one another, as we bow to God; we pull off our Hats to, and remain uncovered before one another, as we do in Churches, and the Diſtinction is made by the Intention, known only to God: Our Words are not otherwiſe to be diſtinguiſhed, for we often ſay to Men, *My Lord, your Worſhip, your Grace*, &c. without Offence.

Idolatry conſiſteth in acknowledging a Divinity in a Thing, which has it not; in ſubmitting thereto, and doing exterior Actions, to ſignify this Acknowledgment; as the Heathens did to their Idols: But by the Honour we render to the Saints, their Reliques, or Images, we acknowledge no Divinity therein, but only a Dignity, infinitely below Divinity; and all the exterior Worſhip, Honour, and Reſpect, we render them, regard only, and are terminated in this Dignity. We honour the Saints for God's ſake, and God in his Saints; the diſhonouring whom, is diſhonouring God, who honours them with his Divine Preſence.

In the fourth Age, St. *Ambroſe*, Serm. de Pet. & Paul. *Whoſoever honours the Martyrs, honours Chriſt; and he that deſpiſes the Saints, deſpiſeth Chriſt.*

In the fifth Age, St. *Auguſtine*, l. 2. cont. Fauſt. c. 21. *Chriſtians celebrate together the Memory of Martyrs with a religious Solemnity, both to excite to their Imitation, that they may be Partakers of their Merits, and be aſſiſted by their Prayers.*

The Fathers in the ſecond Council of *Nice*, Act. 3. declare, *We receive and worſhip the Apoſtolical Traditions, whereby the Veneration and Worſhip of Saints is taught; for we honour them, as being God's Miniſters, Friends, and Children: For the Honour, which is mutually eſtabliſhed by Fellow-Servants of the ſame Mind, is a Token of Good-will to the Lord—— Together alſo with theſe we venerate holy Images; bowing chiefly before the Image of God, the Word, our Lord and Saviour Jeſus Chriſt incarnate, who took the Form of a Servant: Moreover, we honour the Images of the holy Apoſtles, Prophets, and Conquerors the Martyrs, and of the holy and bleſſed Saints, as the Friends of God.*

The Council of *Trent*, Seſ. 25. declares, *The Images of Chriſt, of the Virgin Mother of God, and of other Saints, may be had and kept, eſpecially in Churches, and due Honour and Veneration may be given to them: not that any Divinity, or Virtue is believed to be in them, for which they are to be honoured, or that any thing is to be asked of them, or any Confidence to be placed in them, as was antiently done by the Heathens, who put their Truſt in Idols: But,*

becauſe

becauſe the Honour, which is exhibited to them, is referred to the Perſons, whom they repreſent; ſo that by the Images which we ſalute, and before which we ſtand uncovered or kneel, we adore Chriſt, and worſhip the Saints, whom they repreſent; as hath been formerly ordered by the Decrees of Councils, and principally by the ſecond Council of Nice, *againſt the Enemies of Images.*

We keep, and reſpect the Pictures of Chriſt, and his Saints, becauſe we deſire to preſerve their Memory, and ſhew the Love and Reſpect we have for them; and by ſeeing their Pictures, be minded of their Examples, and the Means they have uſed to obtain Happineſs: Likewiſe, to have our Hearts and Minds poſſeſt with the pious Affections, which they ſuggeſt; Pictures or Images having this Advantage, that they inform the Mind at one Glance, of what in Reading requires Time: Thus they are proper Ornaments in Churches for keeping our Thoughts upon heavenly Things, and recalling them from evil or earthly Things: for as bad Pictures are apt to beget evil Thoughts, ſo good Pictures, good Thoughts; for which End they are uſed, and ſo far from being forbid, that *Moſes*, by God's Order, made two Cherubims, and placed them over the Ark, *Exod.* 25. 18, *&c.* as *Solomon* afterwards did in the Temple, 1 *Kings* 16.

The Croſs is the Altar, on which our bleſſed Redeemer offered himſelf a bloody Sacrifice, a Memorial of Chriſt's Death and Paſſion, the Badge of a Chriſtian, and the Sign of the Son of Man at the Day of Judgment: Therefore in Churches, Oratories, in Market-places, and High-ways, Croſſes have been erected, and all eſteemed Enemies to Chriſt who diſreſpected them.

As all Antiquity reſpected and honoured the Saints in Heaven, their Images, and the Croſs of Chriſt, ſo likewiſe it had a Veneration and Reſpect for the Reliques of Saints. *When the Man was let down, and touched the Bones of* Eliſha, *he revived and ſtood upon his Feet,* 2 Reg. xiii. 21. *God wrought ſpecial Miracles by the Hands of* Paul, *ſo that from his Body were brought unto the ſick Handkerchiefs, or Aprons, and the Diſeaſes parted from them,* Acts 19. 11, 12.

In the fourth Age, St. *Gregory Nazianzen, Orat.* 3. ſpeaks thus to *Julian* the Apoſtate: *Had you no Reſpect for thoſe Victims ſlain for Chriſt,* John, Peter, Paul, James, —— *who are highly honoured, and have ſolemn Days appointed in their Memory, who caſt out Devils, and cured Diſeaſes; whoſe Apparitions and Admonitions, nay, whoſe very Bodies can do the ſame as their Souls to thoſe that touch them, or honour them; the very Drops of whoſe Blood, and ſmall Marks of whoſe Martyrdom, can do the*

the ſame with their Bodies; and theſe do you not honour, but contemn?

In the ſame Age, St. *Ambroſe*, Serm. 14. *This is the Glory of the holy Martyrs, that tho' their Aſhes are ſpread thro' the whole World, yet the Virtue is not diminiſhed, but every where entire.——I honour therefore in the Fleſh of the Martyr, the Wounds he receiv'd for the ſake of Chriſt. I honour the Memory of him, yet living in the Continuance of his Virtue; I honour his Aſhes, made ſacred by his Confeſſion of Chriſt; I honour in his Aſhes the Seeds of Eternity; I honour his Body, which has ſhewed me how to love my God, and taught me not to fear to die for my Lord; and why ſhould not the Faithful honour that Body, which the Devils fear, which they have cauſed to be tormented, but now is honoured in his Sepulchre? I honour that Body which Chriſt has honoured with Martyrdom, which ſhall reign with Chriſt in Heaven.*

In the fourth and fifth Age, St. *Jerome*, Ep. 53. *We honour indeed the Reliques of Martyrs, that ſo we may adore him, whoſe Martyrs they are; we ſhew an Honour to the Servants, that the Honour given them may redound to their Lord; who has ſaid, he that receives you, receives me.*

Tho' we may honour the Reliques and Images of the Saints, and pray before them, as proper Means and Helps to fix our Hearts and Minds in time of Prayer upon God,

and heavenly Things, yet we don't pray to them.

Without Offence we may invite Angels and Saints to pray, praiſe, and glorify God with us, as did the three Children in the fiery Furnace (*Dan.* 3.) ſaying, *O ye Angels of the Lord, bleſs ye the Lord, praiſe him, and exalt him for ever.*—*O ye Spirits, and Souls of the Righteous, bleſs ye the Lord, praiſe him, and exalt him for ever.*—*O all ye that worſhip the Lord, bleſs the God of gods, praiſe him, and give him Thanks, for his Mercy endureth for ever.* Since the Angels are deputed by God to be our Guardians, why ſhould not we honour, and deſire them to pray to God for us? *Jacob* prayed, *The Angel, who redeemed me from all Evil, bleſs the Lads,* Gen. 48. 16. *There is Joy in the Preſence of the Angels of God over one Sinner, that repenteth,* Luke 15. 10. who, as they know of, and rejoice upon a Sinner's Repentance, have no leſs Knowledge of our Requeſts to them to pray for us.

Our deſiring the Saints or Angels to pray to God for us, cannot be offenſive to God, or ſuperfluous, ſeeing according to St. *Auguſtin, Q.* 149. *ſup. Exod.* God ſometimes refuſes to grant our Requeſt without an Interceſſor; accordingly God ſent *Abimelech* to *Abraham* to pray for him: *He ſhall pray for thee, and thou ſhalt live,* Gen. 20. 7. God alſo ſent *Eliphaz* and his two Friends to *Job,* that he might pray for them: *Go to my Servant*

vant Job, *and offer up for your selves a Burnt-Offering, and my Servant* Job *shall pray for you; for him will I accept.* Job. 42. 8.

In like manner, Saints in Heaven may be Mediators of Intercession with God for us, by praying for us; tho' we at the same time most firmly believe, that there is but *one Mediator* of Redemption *between God and Men, the Man Christ Jesus, who gave himself a Ransom for all,* 1 Tim. 2. 5, 6.

The Church of *England,* on St. *Michael's* Day, useth this Collect: *O everlasting God, who hast ordained and constituted the Services of Angels and Men in a most wonderful Order; mercifully grant, that as thy holy Angels alway do thee Service in Heaven, so, by thy Appointment, they may succour and defend us on Earth, thro' Jesus Christ our Lord. Amen.* The Angels cannot better *succour* and *defend* us, than by offering their Prayers to God for us. St. *Basil,* St. *Gregory Nazienzen,* St. *Gregory Nyssen,* St. *Ambrose,* St. *Jerome,* St. *Augustin,* St. *Chrysostom,* St. *Cyril* of *Jerusalem, Theodoret,* St. *Fulgentius,* St. *Gregory the Great,* St. *Leo,* and more, or rather all after that Time, have invoked the Saints, and desired their Assistance.

The Fathers in the Council of *Trent,* Sess. 25. *The holy Synod gives in charge to all Bishops, and others, whose Office and Charge it is to teach, that according to the Use of the catholick and apostolick Church, received from the*

the primitive Times of Chriſtian Religion, and Conſent of holy Fathers, and Decrees of holy Councils, eſpecially concerning the Interceſſion of Saints, &c. —— *they diligently inſtruct the Faithful, teaching them, that the Saints reigning with Chriſt, do offer to God their Prayers for the Humble; that it is good and profitable to humbly invocate them, and to have recourſe to their Prayers, Aid, and Aſſiſtance for obtaining Benefits of God thro' his Son Jeſus Chriſt our Lord, who is our only Redeemer and Saviour.*

In the Catechiſm, ſet forth by Order of the ſaid Council, Paſtors are ordered, *to teach their Flock* the Difference between praying to God, and invoking the Saints. *We beſeech God, that he himſelf would give us good Things, and deliver us from evil ones; but of Saints we beg, that as they are God's Favourites, they would become our Patrons, that they would obtain of God by their Prayers, the Things we want. Hence we uſe two different ways of praying; to God we do properly ſay, Have Mercy on us,* &c. *to a Saint we ſay, Pray for us.*

Seven-

Seventeenth Leſſon: The ſecond Commandment.

THou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs, that takes his Name in vain.

As by the firſt Commandment we are required to acknowledge and worſhip one only God, with our whole Heart, and forbid to give the Honour due only to God, to any Creature; ſo by this ſecond Commandment, we are required to ſpeak always with Reverence of God, of his Angels, Saints, and whatſoever nearly relateth to him and his Service, and forbid to uſe any falſe and unneceſſary Oaths; all Curſing, all Blaſphemy, all breaking of lawful Oaths, or Vows, and making, and keeping all unlawful Oaths or Vows are alſo prohibited.

The firſt Petition of the Lord's Prayer, *Hallowed be thy Name*, inſtructeth us to extol the ſacred Name of God, under whatever Appellation, and with Knee, Tongue, and Heart, reſpect the ſame, ſaying with the *Pſalmiſt*, *His Praiſe ſhall ever be in my Mouth*, Pſal. 34. and with holy *Zachariah*, *Bleſſed be the Lord God of* Iſrael, *for he has viſited and redeemed his People*, Luke 1. 68. and with St. *Peter*, *Bleſſed be the God and Father of our Lord Jeſus Chriſt*, 1 Pet. 1. 3. The uſing whoſe Name in trivial Matters, in Sports,

or

or Jeſts, with Levity, or without Reſpect, is a Sin againſt this Commandment; which farther prohibits the greater Abuſe and Irreverence of God's holy Name, whereof they are guilty, who ſwear raſhly or falſly, curſe, or blaſphemouſly ſpeak of God, of his Angels, Saints, or Things that relate to God's Service, or break their lawful Oaths, or Vows made to God: *Above all Things, my Brethren, ſwear not, neither by the Heaven, neither by the Earth, neither by any other Oath, but let your yea, be yea, and your nay, nay, leſt ye fall into Condemnation*, Jam. 5. 12. *A Man, that uſeth much Swearing, ſhall be filled with Iniquity, and the Plague ſhall never depart from his Houſe*, Eccl. 23. 11.

An Oath is a calling God to witneſs the Truth of a Thing aſſerted, or promiſed. To ſwear falſly, is to call God, who is Truth itſelf, to be a Witneſs to a Falſhood. This is Perjury, a Crime, by the Law of Nations, ſeverely puniſhed, and deteſted by all.

Not only ſuch as ſwear falſly are guilty of Perjury, but thoſe who think they do ſo, tho' what they ſwear be not falſe: Likewiſe they, who ſwear what they think a Truth (if it be falſe) unleſs they have uſed all the Care and Diligence they could, for knowing the Truth. They alſo are guilty of Perjury, who ſwear to do either what they intend not to do, or do not what they have ſworn,

ſworn, or perform not what they are obliged to by Vow.

They alſo ſin againſt this Precept, who ſwear when Truth is wanting; that is, when the Thing ſworn is unlawful, diſhoneſt, or prejudicial to any; alſo when Judgment is wanting; that is, upon vain, trivial Matters. *Thou ſhalt ſwear in Truth, in Judgment, and in Righteouſneſs*, Jer. 4. 2.

The Deſign of an Oath being to evidence a Truth, it ought to be according to the plain and obvious Senſe of the Words, without any Equivocation or mental Reſervation: *He that ſpeaketh ſophiſtically, is odious*, Eccl. 37. 23.

They are guilty of Blaſphemy, who by ſpeaking derogate from God's Excellency, who directly, or indirectly affirm any thing of God unbecoming him, who attribute to Creatures what belongeth only to God, who ſpeak with Deriſion of the Angels or Saints: *Condemn'd ſhall they be who blaſpheme thee*, Tob. 13. 16. *He that ſhall blaſpheme againſt the Holy Ghoſt, hath never Forgiveneſs, but is in Danger of eternal Damnation*, Mark 3. 29. *The Lord will not hold him guiltleſs, that taketh his Name in vain*, Deut. 5. 11.

Eighteenth

Eighteenth Leſſon: Of the third Commandment.

REmember the Sabbath-day to keep it holy, &c.—*for in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day: Wherefore the Lord bleſſed the Sabbath-day and hallowed it,* Exod. 20. 8, &c. In Memory of the great, and wonderful Work of the Creation of all Things, both in Heaven and Earth, all Men are commanded to ſanctify the Day of their Creator's Repoſe, not only by abſtaining from ſervile Works, but by rendring Honour, Worſhip, and Thankſgiving to God, for the manifold Bleſſings he beſtow'd upon Man at his very Creation.

The Church, in the Apoſtles Time, inſpired by the Holy Ghoſt, inſtead of the Sabbath; ordered the Day after to be obſerv'd, as our Lord's Day of Repoſe; a Day of Joy and Thankſgiving, becauſe of Chriſt's Triumph over Death thereon, by his Reſurrection, and of his ſending the Holy Ghoſt.

Now, ſince God required from the *Jews* ſo ſtrict an Obſervance of the Sabbath, in Memory of their Deliverance from the *Egyptian* Slavery, how much more are *Chriſtians* obliged to ſpend all *Sundays* in the Service, Worſhip, Honour, and Praiſe of God?

As the Jews beſides the Sabbath, had other Feſtivals which were commanded to be kept holy; ſo likewiſe have Chriſtians beſides Sundays, ſome to ſet before us the Myſteries of our Redemption, others for Commemoration of ſome Saints, God's Favours to them, and their Victories over the Fleſh, World, and Devil. All that expect to reap the Bleſſings of God in the Obſervance of Sundays and Holy-Days, ought to abſtain from ſuch ſervile Works as the Church forbids, but more eſpecially from all Sins, and the occaſions of them; imploy the whole Day (except what is required for our Neceſſities) in Prayer and Thankſgiving to God for all his Benefits, in frequenting the Sacraments, hearing God's Word, reading Books of Inſtruction, Piety, and Devotion, and in Works of Charity and Mercy.

Nineteenth Leſſon: Of the fourth Commandment.

HOnour thy Father and Mother, that thy Days may be long upon the Earth, which the Lord thy God giveth thee.

All are bound to honour, obey, love, and aſſiſt their Parents, and Superiors, whether Spiritual or Temporal, with regard to Circumſtances, as God ſhall enable them: *Honour all Men, love the Brotherhood, fear God, honour the King.* 1 Pet. 2. 17. *Curſed be he*

that ſetteth light by his Father and Mother, and all the People ſhall ſay Amen. Deut. 27. 16. *Honour thy Father with thy whole Heart, and forget not the Sorrows of thy Mother, remember that thou waſt begot of them, and how canſt thou recompenſe them the things that they have done for thee?* Eccl. 7. 27, 28. *Every one that curſeth his Father or his Mother, ſhall be ſurely put to death.* Levit. 20. 9. *Children obey your Parents in the Lord, for this is right; honour thy Father and Mother, which is the firſt Commandment with Promiſe, that it may be well with thee, and thou mayeſt live long on the Earth.* Eph. 6. 1, &c. *Obey your Parents in all things, for this is well pleaſing unto the Lord.* Col. 3. 20.

Great and many are the Obligations of Parents towards their Children, for whom, as ſoon as born, they muſt procure all Neceſſaries both for Soul and Body; nay, even before they are born, they ought to uſe all care to prevent Miſcarriages, and untimely Births; and as ſoon as born they ought to procure them to be baptiſed, that they may be thereby made the Children of God; and after that to preſerve them in their baptiſmal Innocency, as ſoon as they can ſpeak, they ſhould begin to teach them their Prayers, God's Commandments, *&c.* and by degrees inſtill into them what each is bound to know, and do. To the Practice of Vertue, an early Inſtruction doth much con-

tribute, as doth the keeping them from ill Company, and from all appearance of Evil; they are to be ſweetly encouraged to do good, and corrected if they do amiſs. Correction ought to be given, but Prudence, not Paſſion, ſhould direct both Tongue and Hand. *Withhold not Correction from thy Child for if thou beateſt him with the Rod, he ſhall not die.* Prov. 23. 13. Parents ought to be particularly careful always to ſhew their Children a good Example; often pray that God would bleſs, and preſerve them in doing his holy Will, and endeavour to ſettle them in ſome honeſt way of living, ſuitable to their Abilities, and their Childrens Diſpoſitions.

Servants muſt be careful, and exactly faithful in every Truſt committed to them, punctually obſerving and doing what is given them in charge, or belongeth to their Place or Truſt, and imploying their time as directed or expected, under Obligation of making Reparation for the Damage thereby occaſioned. *Servants be obedient to them that are your Maſters, according to the Fleſh, with fear and trembling, in ſingleneſs of your Heart, as unto Chriſt, not with Eye-ſervice, as Men-pleaſers, but as the Servants of Chriſt, doing the Will of God from the Heart; with good will doing Service, as to the Lord, and not to Men; knowing that whatſoever good thing any Man doth, the ſame ſhall he receive of the Lord, whe-*

ther he be bond or free. Eph. 6. 5, &c. Servants muſt with patience bear Reproof even when they are not blameable, much more when faulty; Patience will ſweeten all Hardſhips. Ever let them be cheerful and ſociable with their Fellow-Servants, without partaking of their Vices, or the Vices of their Maſters; nay, they are obliged to quit a Service where they cannot live without offending God. Whoſoever make their Family unhappy by Sloth, Intemperance, Entertainments, Vanity, or any other ill way, are unjuſt Stewards, careleſs in their Truſt; and muſt anſwer for thoſe ruined through their Fault.

Many are the Obligations of Maſters and Miſtreſſes towards their Servants, whom if ignorant, or negligent in their Chriſtian Duty, they ought to take care for their Inſtruction and Amendment: Swearing, Curſing, Drinking, ſinful Diſcourſe, or Actions, they muſt not tolerate or connive at: They muſt be punctual in performing Covenants with their Servants, affording them wholeſome ſufficient Diet and Lodging, keep them from Idleneſs, yet not oppreſs them; pay them duly their Wages, reprove or correct them when they do amiſs, but not for Trifles. *Maſters, give unto your Servants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven.* Col. 4. 1. *And ye Maſters do the ſame things unto them, forbearing*

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ing threatning, knowing that your Maſter alſo is in Heaven, neither is there reſpect of Perſons with him. Eph. 6. 9.

Let every Soul be ſubject to the Higher Powers; for there is no Power but of God: The Powers that be are ordained of God, whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God, and they that reſiſt ſhall receive to themſelves Damnation. Rom. 13. 1. Thus were all Chriſtians taught, when the Higher Powers were *Heathens* and *Perſecutors* of Chriſtianity, which ſhould convince all that no Cauſe can authorize any to reſiſt his lawful Sovereign, (of whatſoever Religion) or deprive him of his Dues and Cuſtoms. Prayers and Tears were the only Arms the primitive Chriſtians uſed under the ſevereſt Perſecutions. *Who can ſtretch forth his Hand againſt the Lord's Anointed, and be guiltleſs?* 1 Sam. 6. 9.

Obedience, Reſpect, and Love are likewiſe due to our ſpiritual Superiors, becauſe they are our Parents in Chriſt, God's Embaſſadors, and the inſtrumental Cauſes of our ſpiritual Good. *For in Chriſt Jeſus I have begotten you thro' the Goſpel.* 1 Cor. 4. 15. *We beſeech you, Brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you: and to eſteem them very highly in love for their Work's ſake.* 1 Theſ. 5. 12, 13. *Let the Elders that rule well be counted worthy of double Honour, eſpecially they who labour in the Word and Doctrine.* 1 Tim. 5. 17.

Let him that is taught in the Word, communicate unto him that teacheth in all good things. Gal. 6. 6. *Do ye not know that they which miniſter about holy things, live of the things of the Temple? and they which wait at the Altar, are Partakers with the Altar? Even ſo hath the Lord ordained, that they who preach the Goſpel, ſhould live of the Goſpel.* 1 Cor. 9. 13, 14. To theſe our ſpiritual Guides and Teachers Chriſt requires our Submiſſion alſo, ſaying, *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.* Luk. 10. 16. *Remember them who have the Rule over you, who have ſpoken unto you the Word of God; whoſe Faith follow, conſidering the End of their Converſation. — Obey them that have the Rule over you, and ſubmit yourſelves; for they watch for your Souls, as they that muſt give account.* Heb. 13. 7, 17.

Twentieth Leſſon: The fifth Commandment.

THOU ſhalt not kill. At the hand of Man, and at the hand of every Man's Brother will I require the Life of Man: whoſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed. Gen. 9. 5, 6. *Curſed be he that ſmiteth his Neighbour ſecretly: and all the People ſhall ſay, Amen. Curſed be he that taketh reward to ſlay an innocent Perſon: and all the People ſhall ſay, Amen.* Deut. 27. 24, 26. *He*

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that killeth any Man, ſhall ſurely be put to death. Lev. 24. 17. Whoſoever by Counſel, Provocation, Encouragement, or any other way occaſioneth Death unjuſtly to any, is guilty of Murder; they likewiſe who by any means cauſe Women to miſcarry; they who by Drunkenneſs, or Debauchery occaſion their Neighbour's Death, are not excuſed in the ſight of God. By this Commandment not only external Violence, but alſo all things prejudicial to the Soul are forbidden, as Anger, Revenge, and all Affections that incline to the hurt of our Neighbour: *Let all Bitterneſs, and Wrath, and Anger, and Clamour, and Evil-ſpeaking be put away from you, with all Malice, and be ye kind one to another, tender-hearted, forgiving one another.* Eph. 4. 31, 32.

Twenty-firſt Leſſon: The ſixth Commandment.

THOU *ſhalt not commit Adultery.* Not only Adultery, but every carnal Pleaſure, Thought, and Deſire, except in the lawful Uſe of *Marriage*, is forbid. Of carnal Sins there are different Kinds; *Adultery* is a carnal Act with another's Wife or Husband; *Fornication* is when both Parties are unmarried, not a-kin, neither being a Virgin, nor under a Vow of Chaſtity; *Inceſt* is between Parties a-kin; *Deflo*ration, when one or both are Virgins; *Rape*, when one of

of the Parties is forced to the Act; *Sacrilege*, when one or both Parties are conſecrated to God by Vow of Chaſtity, or when the Act is committed in an holy Place. Sin againſt Nature, is a carnal Act of Man with Man, or Woman with Woman, or elſe between Man and Woman, changing the natural Uſe, as mentioned *Rom.* 1. 27. for a prepoſterous way againſt Nature, called the Sin of *Sodom*: hereto are reduced all ſenſual Motions voluntarily raiſed by Action, or Imagination; whence uſually *Pollution* (that is an Effuſion of human Seed without Copulation with any) enſueth; *Beaſtiality* is when Man or Woman acts upon any kind of Brutes, or permitteth ſuch to act upon them.

To ſome of theſe Kinds are reduced all laſcivious Thoughts, Deſires, Looks, Touches, whether of Brutes, of Perſons of the ſame or diſtinct Sex, or of one's ſelf, and are to be diſtinguiſhed according to the Perſons, or Objects from which they riſe, or have their beginning, or tend to. In *Levit.* 20. and *Deuteron.* 22. we may obſerve, the terrifying and publick manner of puniſhing with death ſuch Sins, now too common even among Chriſtians; upon whom though ſuch Chaſtiſements be not now inflicted, yet without timely Repentance they ſhall not avoid ſevere Puniſhment in the next Life. *Be not deceived: neither Fornicators, nor Idolaters,*

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nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, ſhall inherit the Kingdom of God. 1 Cor. 6. 9. *The Works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs,—of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the Kingdom of God.* Gal. 5. 19, 21. *Therefore, Brethren, we are Debtors, not to the Fleſh, to live after the Fleſh; for if ye live after the Fleſh, ye ſhall die; but if ye thro' the Spirit do mortify the Deeds of the Body, ye ſhall live.* Rom. 8. 12.

Twenty-ſecond Leſſon: The ſeventh Commandment.

THOU ſhalt not ſteal. The taking or detaining our Neighbour's Goods by Stealth, Robbery, Simony, Uſury, unjuſt Gain, Deceit, fraudulent Contract, or any other way, whereby Damage is cauſed to another, is forbid. *Ye ſhall not ſteal, neither deal falſely, neither lye one to another. Thou ſhalt not defraud thy Neighbour, neither rob him.* Levit. 19. 11, 13. *Thou ſhalt not have in thy Houſe divers Weights, a great and a ſmall; thou ſhalt not have in thine Houſe divers Meaſures, a great and a ſmall: but thou ſhalt have a perfect and juſt Weight, a perfect and juſt Meaſure ſhalt thou have.* Deut. 25. 13, &c.

Theft

Theft is moſt juſtly puniſhable both by the Laws of God and Man, and Reſtitution both of Goods and Fame required under pain of Damnation. *Simony*, which is a buying, or ſelling, or a Will thereto, of ſome ſpiritual thing, or what is annexed thereto, is forbid. To *Simon Magus*, offering Money to obtain Power to give the Holy Ghoſt, St. *Peter* ſaid, *thy Money periſh with thee, becauſe thou haſt thought that the Gift of God may be purchaſed with Money.* Act. 8. 20. This Command alſo condemneth Uſury, which is a receiving, or a Will to receive Money, or Money-worth, as a Gain above the Principal, ariſing immediately out of the Conſideration of the Loan.

Twenty-third Leſſon: The eighth Commandment.

THOU ſhalt not bear falſe Witneſs againſt thy Neighbour. Hereby all falſe Teſtimony in Courts of Juſtice, or in private, all Lyes, Slanders, Calumnies, Flattery, Whiſpering, raſh Judgment, Suſpicions, Detractions, *&c.* or the encouraging any ſuch, by hearkening to the ſame, are forbid. *A falſe Witneſs ſhall not be unpuniſhed, and he that ſpeaks Lyes ſhall not eſcape.* Prov. 19. 5. *A Thief is better than a Man that is accuſtomed to lye; but they both ſhall have Deſtruction to heritage. The Diſpoſition of a Lyar is diſhonourable, and his Shame is ever with him.* Eccl.

Eccl. 20, 25, 26. The Puniſhment of *Gehazi*, 2 *Kings* 5. 27. of *Ananias* and *Saphira*, *Act.* 5. ſhould terrify Lyars, *Who ſhall have their part in the Lake which burneth with Fire and Brimſtone.* Rev. 21. 8. Which likewiſe ſhall be the Portion of Detracters, Slanderers, and all that deride the Church of God, her Belief, Worſhip, Sacraments, Miniſters, *&c.* Of Whiſperers, Back-biters, and ſuch like, the Apoſtle ſays, *that they which commit ſuch things, are worthy of death.* Rom. 1. 32. It cannot eaſily be determined which is the more lamentable Sin, to tell Tales, or hear them; for if there were none that would give ear to Tales, there would be no Tale-bearers; *wherefore putting away lying, ſpeak every Man truth with his Neighbour.* Eph. 4 25.

Twenty-fourth Leſſon: The ninth and tenth Commandments.

THOU ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbour's. The Deſires of our Neighbour's Wife and Goods, are as much diſtinct Sins, as the Acts of Adultery and Theft. *Ye have heard that it was ſaid by them of old time, thou ſhalt not commit Adultery. But I ſay unto you, that whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her*

her already in his Heart. Mat. 5. 27,28. God, to whom the greateſt Secrets are known, requires not only chaſte Actions, but even chaſte Thoughts, and that all be content with their Condition, *&c. Let your Converſation be without Covetouſneſs; and be content with ſuch things as ye have.* Heb. 13. 5.

Twenty-fifth Leſſon: Of the Precepts of the Church.

JESUS, the Author and Finiſher of our Faith, not only commanded his Apoſtles, and their Succeſſors, to teach all Nations; but likewiſe impowered them to govern all that ſhould believe by ſuch Laws as they ſhould make for the ſpiritual Good of the Flock; accordingly St. *Paul,* and others that accompanied him, *as they went through the Cities, delivered them the Decrees for to keep, that were ordained of the Apoſtles and Elders, which were at* Jeruſalem; *and ſo were the Churches eſtabliſhed in the Faith, and increaſed in number daily.* Act. 16. 4, 5.

Maſs being the only true and proper Sacrifice left by Chriſt to his Church, conſequently the moſt eſſential and ſolemn Act of Religion, all are required to aſſiſt thereat on all Sundays and Feſtivals, in Thankſgiving to God for all Benefits, eſpecially in Memory of our Saviour's Reſurrection, and the Miſſion of the Holy Ghoſt thereon. On all

all Sundays and Feſtivals, we are required to abſtain from all ſervile Works, that we may more freely attend God's Service, and the Good of our Souls, by calling to mind our paſt Failings, and renewing our Purpoſes for amendment of Life, by frequenting the Sacraments, by reading or hearing good Books, for our Advancement in Piety and good Life. *Let the Word of Chriſt dwell in you richly in all Wiſdom; teaching and admoniſhing one another in Pſalms, and Hymns, and ſpiritual Songs, ſinging with Grace in your Hearts to the Lord. And whatſoever ye do in Word or Deed, do all in the Name of the Lord Jeſus, giving Thanks to God and the Father by him.* Col. 3. 16, 17.

Twenty-ſixth Leſſon: Of Faſting.

IN Memory of our Bleſſed Redeemer's retiring into a Deſart, where he faſted forty Days before he began to preach the Goſpel, the Church hath inſtituted the *Lent* Faſt, that we may apply unto our Souls the Merits of Chriſt's Sufferings, and Paſſion, and prepare ourſelves for a worthy receiving the holy Sacrament at *Eaſter*, *That like as Chriſt was raiſed up from the Dead, by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of Life.* Rom. 6. 4.

Doctor *Gunning*, Biſhop of *Ely*, a learned Proteſtant Writer, in a Treatiſe by him

publiſhed in the Year 1662, proves *Lent* Faſt, even from the Apoſtles Time, to have been conſtantly kept in the Church; nay, the Obſervation thereof, of Ember-days, Vigils, and of certain Feaſts, is required by the Church of *England*, tho' by few of its Members regarded.

To prevent the many Evils that happen both to Soul and Body, by eating or drinking to exceſs, the Church commands us on certain days to faſt, for ſubduing the vicious Inclinations of the Body, and ſatisfying God for Offences thereby committed. *That the Heart be eſtabliſhed with Grace, not with Meats, which have not profited them, that have been occupied therein.* Hebr. 13. 9. That by faſting God's Wrath is appeaſed, appears from the Faſt of the *Ninivites*. *Jonah* 3. of *Mordecai*, Eſth. 4. 16. of *Judith*, Jud. 4. 13. and of *Moſes*, who before he received the Law, *abode in the Mount forty Days and forty Nights, neither did eat Bread, nor drink Water.* Deut. 9. 9. Anna *a Widow of above fourſcore and four Years, which departed not from the Temple, but ſerved God with Faſtings and Prayers night and day*, Luke 2. 37.

Wedneſdays, *Fridays* and *Saturdays*, in each of the four Ember-Weeks, are required by the Church to be faſted, to thank God for the received and expected Fruits of the Earth; to do Penance for the Abuſes of God's Gifts, and for Sins committed within the

the four Seaſons of the Year, alſo to pray for a Bleſſing on Prieſts and Miniſters, ordained at ſuch Times.

The Eves of Feaſts are ordered to be faſted, to prepare us, by doing Penance thereon, the more worthily to celebrate the Feaſts following; the Faſts or Abſtinence on *Fridays* and *Saturdays*, are in Memory of our Saviour's Paſſion, who died on *Friday*, and lay buried all *Saturday*. When we faſt, Chriſt admoniſheth us, *Be not as the Hypocrites, of a ſad Countenance, for they diſfigure their Faces, that they may appear unto Men to faſt; verily I ſay unto you, they have their Reward*, &c. Mat. 6. 16, &c. None arrived to the uſe of Reaſon are excuſed from Abſtinence, except the Sick and Infirm, nor any after 21 years of Age, from faſting, except ſuch whoſe Labour is inconſiſtent with faſting, the Sick, Women breeding, or giving Suck, or ſuch as thro' Poverty cannot procure a ſufficient Meal.

By enjoining all to confeſs their Sins once a Year, the Church doth not take away the Obligation, that any may have of confeſſing oftner. I ſhall ſay no more here of the Church's Precepts, but that as they that break the juſt Laws of a Nation offend God, and deſerve Chaſtiſement, no leſs do they offend God, and deſerve Puniſhment who break any of the Church's Precepts.

Twenty-ſeventh Leſſon: Of Sin, and its Kinds.

GOD created Man, in his own Image, to continue immortal, as long as obedient, and commanded the Man, ſaying, *Of every Tree of the Garden thou mayſt freely eat, but of the Tree of the knowledge of Good and Evil, thou ſhalt not eat of it, for in the Day thou eateſt thereof, thou ſhalt ſurely die.* Gen. 2. 15, &c. After Man's Diſobedience, God ſaid to the Woman, *I will greatly multiply thy Sorrow, and thy Conception; in Sorrow thou ſhalt bring forth Children, and thy Deſire ſhall be to thy Husband, and he ſhall rule over thee. And unto* Adam *he ſaid, becauſe thou haſt hearkened unto the Voice of thy Wife, and haſt eaten of the Tree, of which I commanded thee, ſaying, thou ſhalt not eat of it; curſed is the Ground for thy ſake: in Sorrow ſhalt thou eat of it all the days of thy Life; in the Sweat of thy Face ſhalt thou eat Bread, till thou return unto the Ground; for out of it waſt thou taken; for Duſt thou art, and unto Duſt ſhalt thou return.* Gen. 3. 16, &c. *As by one Man Sin entred into the World, and Death by Sin; and ſo Death paſſed upon all Men, for that all have ſinned.* Rom. 5. 12. Our firſt Parents, having thus tranſgreſſed before they had any Children, all deſcending from them became Slaves to the Devil, like to their firſt Parents, ſubject to the ſame Incommodities, as to Body and Soul; alſo

alſo to Ignorance and Concupiſcence, the Effects, and Puniſhment of Original Sin: if God in Mercy had not ſent his only Son *Chriſt Jeſus* to redeem us, Mankind had remained Slaves to the Devil, to all Eternity; *But when the Fulneſs of Time was come, God ſent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.* Gal. 4.4. *For ſince by Man came Death, by Man came alſo the Reſurrection of the Dead; for as in* Adam *all die, even ſo in Chriſt ſhall all be made alive.* 1 Cor. 15. 21, 22.

Baptiſm is the means inſtituted by Chriſt, to free us from Original Sin, make us the Children of God, and Heirs of the Kingdom of Heaven. *Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God.* Jo. 3. 5.

Actual Sin is ſome Thought, Word, or Deed, contrary to the Law of God, or our own Conſcience; for tho' the Law of God is the ſovereign Rule of all our Thoughts, Words and Actions, yet our Conſcience judges, whether what we think, ſay, do, or deſign to do, be regulated according to the Orders of God; if it determines affirmatively, we have the Teſtimony of a good Conſcience, but not otherwiſe. *Beloved, if our Heart condemn us not, then have we confidence towards God.* 1 Jo. 3. 21. *We truſt we have a good Conſcience, in all things willing to*

live honeſtly. Heb. 13. 18. *For our rejoycing is this, the Teſtimony of our Conſcience, that in Simplicity and godly Sincerity, not with fleſhly Wiſdom, but by the Grace of God, we have had our Converſation in the World.* 2 Cor. 1. 12.

All actual Sins, whether of Commiſſion, as when we do what is forbid, or of Omiſſion, as when we omit what is commanded, are either mortal or venial.

A venial Sin is ſome ſmall and pardonable Offence, againſt God, or our Neighbour, which tho' it deſtroyeth not Charity, yet cools its fervour, and diſpoſeth to offend God mortally. *He that contemneth ſmall things, ſhall fall by little and little.* Eccleſ. 19. 1. A venial Sin may become mortal, firſt if committed with ſuch an affection, that we would have done it, tho' it had been *mortal.* Secondly, when the End of doing it is a *mortal* Sin. Thirdly, when we perceive by doing what is in itſelf venial, we ſhall give an occaſion of a mortal Sin by *Scandal*, or any other way. Fourthly, when we think it mortal, tho' in itſelf it be only venial. Fifthly, when by doing what is only venial we expoſe ourſelves to an imminent Danger of ſinning mortally. Sixthly, when 'tis committed in formal Contempt of the Law, or Law-maker.

Mortal Sin is a wilful Tranſgreſſion, in ſome matter of weight, againſt any known Command of God, his Church, or a lawful

ful Superior; 'tis ſaid to be *mortal*, becauſe it deprives the Tranſgreſſor of God's Love and Grace, which is the Life of the Soul, and makes him liable to eternal Puniſhment. *Sin when it is finiſhed bringeth forth Death.* Jam. 1. 15. *The Wages of Sin is Death.* Rom. 6. 23. *If we ſin wilfully, after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment and fiery Indignation, which ſhall devour the Adverſaries.* Heb. 10. 26, 27.

Such Sins as the Scripture declareth exclude from Heaven, deſerve Death, are hateful to God, grievouſly break Charity with God, our Neighbour, or ourſelves, are always eſteemed *mortal*, the eſſential Malice whereof is varied according to the Objects of the Sins committed; and commonly the more a Sin is oppoſite to a more noble Virtue, the more grievous is that Sin; the Grievouſneſs whereof may be encreaſed or leſſened, by the Condition or Quality of the Offender, and the Offended, by the Damage immediately following or foreſeen, by the Remiſſneſs or Intenſeneſs of the Will, Length of Time, and other Circumſtances.

Sins, as to their Kinds, are diſtinguiſhed by their divers Ends, or Objects, formally taken, as they have a ſpecial Oppoſition with right Reaſon, by the diſtinct Precepts they are againſt, and by the diſtinct Goodneſs they deprive one of, *&c.*

Nine

Nine Ways we may be guilty of another's Sin: *Firſt*, By counſelling. *2dly*, By commanding. *3dly*, By conſenting. *4thly*, By provoking. *5thly*, By praiſing or flattering one for his Sin. *6thly*, By not ſpeaking when we ought. *7thly*, By winking at it. *8thly*, By partaking of the Fact. *9thly*, By defending the Ill done. *He that juſtifieth the wicked, and he that condemneth the juſt, even they both are an Abomination to the Lord*, Prov. 17. 15.

Twenty-eighth Leſſon. Of the ſeven capital Sins, Pride, Covetouſneſs, Luſt, Wrath, Gluttony, Envy *and* Sloth.

PRIDE, whether conceal'd in the Mind, or outwardly manifeſted, is an inordinate Deſire of Eſteem; this being the Mother of divers Vices, is placed as the firſt among the capital Sins. *Pride is the Beginning of Sin, and he that hath it, ſhall pour out Abomination*, Eccleſ. 10. 13. *Every one that is proud in Heart, is an Abomination to the Lord*, Prov. 16. 5. who ſhewed his Averſion againſt Pride, by caſting the Angel *Lucifer* into Hell, for having ſaid in his Heart, *I will aſcend into Heaven,—I will be like the moſt High*, Iſaiah 14. 13, 14. and by baniſhing our firſt Parents from Paradiſe, for eating the forbidden Fruit, to become like God. The Puniſhment of *Nebuchadnezzar*,

chadnezzar, *Haman*, *Abſalom*, *Herod*, and many others, manifeſt that *God reſiſteth the Proud, and giveth Grace to the Humble; humble yourſelves therefore under the mighty Hand of God, that he may exalt you in due Time*, 1 Pet. 5. 5, 6. In the Perſon of the Phariſee are the Proud condemned, and the Humble juſtified in the Perſon of the Publican, *Luke* 18. The only Remedy againſt *Pride*, is *Humility*, whereto Chriſt exhorteth both by his Word and Example, *Learn of me, for I am meek and lowly in Heart, and ye ſhall find Reſt unto your Souls*, Matth. 11. 29. *Bleſſed are the Poor in Spirit*, for *theirs is the Kingdom of Heaven*, Matth. 5. 3.

Covetouſneſs, the ſecond capital Sin, is an inordinate Deſire of poſſeſſing Riches, whereof not only he that hoards up Money is guilty, but he likewiſe that covets the Goods of others, or greedily preſerves his own, whence ariſe Hardneſs of Heart, Unquietneſs of Mind, Violence, Deceit, falſe Oaths, Neglect of Spiritual Things, Unmercifulneſs to the Poor, *&c. Having Food and Raiment, let us be therewith content; but they that will be rich, fall into Temptation, and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Deſtruction, and Perdition: for the Love of Money is the Root of all Evil, which while ſome coveted after, they have erred from the Faith, and pierced themſelves through with many Arrows.* 1 Tim.

1 Tim. 6. 8. *Beware of Covetouſneſs, for a Man's Life conſiſteth not in the Abundance of the Things which he poſſeſſeth*, Luke 12. 15. *Let your Converſation be without Covetouſneſs, and be content with ſuch Things as ye have; for he hath ſaid, I will never leave thee nor forſake thee*, Heb. 13. 5. *Be not deceived, neither Thieves, nor Covetous, nor Extortioners ſhall inherit the Kingdom of God*, 1 Cor. 6. 9, 10. Having treated in the Sixth Commandment concerning Luſt, I proceed to the fourth capital Sin.

Wrath, or *Choler*, is an inordinate Deſire of Revenge, whence come Hatred, Rancour, Clamour, Curſes, Threats, Quarrels, Fury, Murders, *&c.* This Vice deſtroyeth Peace, Love, Charity, and Content, blinds Reaſon, occaſions raſh Judgments, and often, on trifling Occaſions, layeth the Seeds of ſuch hereditary Malice betwixt Families, as end not but in the Ruin of one or both. Whoever gives way to this Vice, by the Diſquiet he raiſeth in himſelf and Neighbour, publiſheth his own Weakneſs, and deſpiſeth the Goſpel of Chriſt, *Matth.* 5. 22. and the Advice of the Apoſtles: *Wherefore, my belov'd Brethren, let every one be ſwift to hear, ſlow to ſpeak, ſlow to Wrath; for the Wrath of Man worketh not the Righteouſneſs of God*, Jam. 1. 19. *Let all Bitterneſs, and Wrath, and Anger, and Clamour, and Evil-ſpeaking be put away from you; with all*

all Malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's Sake, hath forgiven you, Eph. 4. 31. 32. *Avenge not yourselves, but rather give place unto Wrath; for it is written, Vengeance is mine, I will repay, saith the Lord,* Rom. 12. 19.

Envy, the fifth capital Sin, is a vexing at another's Good, a Daughter of Pride, directly opposite to Brotherly Love and Charity; from Envy proceed Hatred, Joy at another's Misfortune, Contempt of others, Reproach, Detraction, *&c.* the Envious are like Devils, whose Nature, since their Fall, is Malice. *Through Envy of the Devil came Death into the World,* Wisd. 2. 24. Thro' Envy *Cain* killed his Brother *Abel, The Lord had respect unto* Abel *and to his Offering, but unto* Cain *and to his Offering, he had not respect; and* Cain *was very wroth, and his Countenance fell,* Gen. 4. 5. Esau *hated* Jacob, *because of the Blessing wherewith his Father blessed him, and* Esau *said in his Heart, the Days of mourning for my Father are at hand, then will I slay my Brother* Jacob, Gen. 27. 41. *His Brethren envied and sold* Joseph *to the* Ishmaelites, Gen. 37. Christ *thro' Envy* was falsly accus'd and delivered to *Pilate; for he knew that the Chief Priests had delivered him for Envy,* Mark 15. 10. *Where Envying and Strife is, there is Confusion and every evil Work,* Jam. 3. 16. *Wherefore laying aside all Malice,*

Malice, and all Guile, and Hypocriſies, and Envies, and Evil-ſpeakings, as new-born Babes, deſire the ſincere Milk of the Word, 1 Pet. 2, 1, 2. *He that is glad at Calamities, ſhall not be unpuniſhed,* Prov. 17. 5.

Gluttony is an inordinate Appetite, or Exceſs of Eating, and Drinking, as it is delightſome. Whence cometh a fooliſh Joy, much Babling, Filthineſs, Brawls, Profuſeneſs, Poverty, Deſtruction of all Virtues, Diſeaſes and Death both to Soul and Body. *Take heed to your ſelves, leſt at any time your Hearts be overcharged with Surfeiting and Drunkenneſs, and Cares of this Life, and ſo that Day come upon you unawares. For as a Snare it ſhall come on all them that dwell on the Face of the whole Earth,* Luke 21. 34. *Be not unſatiable in any dainty thing, nor too greedy upon Meats; for Exceſs of Meat bringeth Sickneſs and Surfeiting will turn into Choler, but he that taketh heed prolongs his Life.* Eccleſ. 37. 28, 29. *Let us walk honeſtly as in the Day; not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs.* Rom. 13. 13, &c.

Sloth, the ſeventh Capital Sin, is a Lazineſs of the Mind, as to Devotion and good Works, whence proceed Puſillanimity, Stupidity, Cowardlineſs, an affected Ignorance of the moſt neceſſary Truths, and unbridled Affection towards the Pleaſures of this Life, an Averſion to ſpiritual Things, Deſpair, &c. To this Sin idle Perſons, and thoſe whom

whom the Scripture terms *Luke-warm*, who ſpend the Time allotted for working out their Salvation, in vain and hurtful things, are liable. *Caſt the unprofitable Servant into outer Darkneſs; there ſhall be weeping and gnaſhing of Teeth.* Mat. 25. 30. *Go unto the Ant, thou Sluggard, conſider her Ways and be wiſe; which having no Guide, Overſeer, or Ruler, provideth her Meat in the Summer, and gathereth her Food in the Harveſt. How long wilt thou ſleep, O Sluggard? When wilt thou ariſe out of thy Sleep? Yet a little Sleep, a little Slumber, a little folding of the hands to ſleep. So ſhall thy Poverty come, as one that travelleth.* Prov. 6. 6. *The Sluggard will not plow by reaſon of the Cold, therefore ſhall he beg in Harveſt and have nothing.* Prov. 20. 4. If the ſlothful would but conſider, that *we muſt all appear before the Judgment-Seat of Chriſt, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad,* 2 Cor. 5. 10. That all muſt be accountable for their miſpent Time; for all their Neglects of God's Graces, ſo often offered; for the omiſſion of ſo many Duties, both to God and their Neighbour; for the Scandals they have given by inducing others to ſpend their Time in idle Diverſions, Entertainments, and Company; they would endeavour to reform their Lives, leſt too late they be convinced, *that 'tis a fearful*

Thing to fall into the hands of the living God. Heb. 10. 30, 31.

Twenty-ninth Leſſon: Of the Danger of loving, or following the World.

THO' the World was created by God, and is the Effect of his infinite Power, tho' it has received from him Bleſſings innumerable and unſpeakable, and cannot ſubſiſt one Moment, but by the Effect of his Power, Mercy and Goodneſs; tho' when loſt by Sin, he ſent his only Son to redeem Mankind, at the Price of his own moſt precious Blood; yet, as if it had no Obligation to, or dependance on him, it directly oppoſes all God's Commands, encourageth Pride, promoteth Prodigality, Luxury, and all manner of Exceſs, teacheth to court Applauſe, and by all means to procure Honour, Riches and Preferment, exciteth to the Admiration of all that is vain, fooliſh, and extravagant, and recommendeth an idle and diſorderly Life, invites to the indulging the Appetite, to follow our corrupt Inclinations and Deſires, repreſenteth Vertue as a Burthen inſupportable, as a renouncing all the Comforts of Life, and as deſtructive of Health, ſo that even Chriſtians ſeem now aſhamed to do what the Goſpel preſcribes, and to pretend to live up to it, is to be pointed at with Reproach; while Vice is become

come ſo faſhionable, that it is neither Matter of Surprize, or Scandal, and to decry againſt it, is to be laugh'd at for Singularity; thus it is become a very difficult thing to live in the World, and not to join with it in its Extravagancies. *Ye Adulterers and Adultereſſes, know ye not that the Friendſhip of the World is Enmity with God? Whoſoever therefore will be a Friend of the World, is the Enemy of God.* Jam. 4. 4.

Our deareſt Saviour gives us a manifold Charge concerning denial of ourſelves, in whatever leadeth to the Prejudice of our Souls. *If any Man will come after me, let him deny himſelf and take up his Croſs daily, and follow me.* Luk. 9. 23. *He that loveth Father or Mother more than me, is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me; and he that taketh not up his Croſs, and followeth after me, is not worthy of me.* Mat. 10. 37, 38. Let a thing be as dear to us as an Eye or an Hand, it muſt not be kept with Offence to God. *If thy right Eye offend thee, pluck it out, and caſt it from thee—If thy right Hand offend thee, cut it off, and caſt it from thee; for it is profitable for thee, that one of thy Members ſhould periſh, and not that thy whole Body ſhould be caſt into Hell.* Mat. 5. 29, 30.

Whoever by Word or Deed cauſeth another Perſon to ſin, is guilty of *Scandal*; which Sin has been the Deſtruction of more Souls

than all the Sermons, Holy Lives, and Labours of the moſt zealous Preachers, the healing Sacraments of the Church, nay and all the Inſtruments of Salvation have ſaved, *For many be called, but few choſen*, Mat. 20. 16. How many are corrupted and ruined by bad Example, impure Diſcourſes, or immodeſt Actions? How many contract ſuch an Habit of Swearing, Curſing, Drunkenneſs and Debauchery, by imitating the fine Gentleman, that at laſt they rail againſt Devotion, ridicule all Religion and Vertue, make war with Innocence, and defy all Laws, eſpecially the Chriſtian, which enjoin us to *follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord!* Heb. 12. 14. *For God is not the Author of Confuſion, but of Peace.* 1 Cor. 14. 33.

The firſt Leſſon: Of the Sacraments.

ALL the Sacraments of the new Law confer Grace, which the Sacraments of the old Law did not, but only prefigured the Gift thereof by *Chriſt's* Paſſion.

The firſt five are ordained for the Spiritual Perfection of every Man in himſelf; the two laſt, for the Government, and Increaſe of the whole Church. By *Baptiſm* we are ſpiritually born, by *Confirmation* ſtrengthened in Faith, nouriſhed with divine Food in the *Euchariſt*; and if by Sin we cauſe Sickneſs

Sickneſs to our Souls, we are ſpiritually healed by *Penance*, by *Extreme Unction* both ſpiritually and corporally, as is expedient for the Soul; the Church is governed by *Order*, and by *Matrimony* corporally diffuſed.

The Sacraments are perfected by Things as to the Matter, by Words as to the Form, and by the Perſon adminiſtring with Intention of doing what the Church doth, whereof, if any be wanting, the Sacrament is not perfected. *Baptiſm*, *Confirmation*, and *Order*, imprint in the Soul an indelible Character, *viz.* a certain ſpiritual Sign diſtinct from the reſt, wherefore they are not reiterated in the ſame Perſon; the other four do not imprint a Character, and may be reiterated.

Baptiſm is the firſt Sacrament, the Matter whereof is natural *Water* whether cold or hot; the Form, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt*; yet we do not deny, but that by theſe Words, *Let* N *a Servant of Chriſt be baptized in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Baptiſm is validly adminiſtred. The Miniſter of this Sacrament is a *Prieſt*; but in caſe of Neceſſity, a Deacon, nay, even a *Layman* or *Woman* may baptize, ſo that he obſerves the Form of Words, and intendeth to do what the Church doth.

The Effect of this Sacrament is the Remiſſion of all Sins, and of all Puniſhment due

for Sin, therefore no Satisfaction is injoined to the Baptized for paſt Sins; but they dying before they commit any Sin go immediately to Heaven.

The ſecond Sacrament is *Confirmation*, whoſe Matter is *Chriſm*, viz. a Compound of Oyl and Balſam, bleſſed by a Biſhop; the Form, *I ſign thee with the Sign of the Croſs, I confirm thee with the Chriſm of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Tho' any Prieſt may make the other Unctions, yet none ought to give this but a *Biſhop*, becauſe it is only read of the Apoſtles, (whoſe Place the *Biſhops* hold) that by the Impoſition of Hands, they gave the Holy Ghoſt. The Confirmed is anointed with the Sign of the Croſs on the Forehead, the Seat of Baſhfulneſs, that he may not be aſhamed to confeſs the Name of Chriſt, and chiefly his Croſs, which is a Scandal to the Jews, and to the Gentiles Folly.

The third Sacrament is the *Euchariſt*, whoſe Matter is Wheaten Bread, and Wine of the Grape, whereto before Conſecration, there ought to be put a little Water, becauſe, according to the Teſtimonies of Holy Fathers, *Chriſt* inſtituted this Sacrament in Wine mixed with Water; alſo becauſe this agrees to the Repreſentation of our Lord's Paſſion. 3*dly*, It ſignifieth the Effect of this Sacrament, *viz.* the Union

Union of Chriſtian People with Chriſt; for Water ſignifieth the People.

The Form is the Words of Inſtitution, *This is my Body, This is my Blood*, &c. the only Miniſter of this Sacrament is a *Prieſt*. The Effect is the uniting Man to Chriſt, an Increaſe of Grace in the worthy Receiver, and what Effects material Meat and Drink cauſe as to temporal Life, the ſame worketh this Sacrament as to a ſpiritual Life.

The fourth Sacrament is *Penance*, whoſe Matter is *the Acts of the Penitent*; the Form, *I abſolve thee*, &c. the Miniſter a *Prieſt*; the Effect, Abſolution from Sins.

The fifth Sacrament is *Extreme Unction*, whoſe Matter is Oyl *bleſſed by a Biſhop*; this Sacrament is only adminiſtred to a Perſon whoſe Death is apprehended, by anointing him on his Eyes by reaſon of his Sight; on his Ears, by reaſon of his Hearing; on his Noſtrils, by reaſon of his Smell; on his Mouth, by reaſon of his Speech; on his Hands, by reaſon of his Touch; on his Feet, by reaſon of his Going; on his Reins, by reaſon of Delectation reſiding there. The Form, *By this holy Unction, and his moſt holy Mercy, our Lord forgive thee whatever thou haſt committed by thy Sight.* So likewiſe on the other Parts of the Body. The Effect, the healing of the Soul, and alſo of the Body, as far as it is expedient.

The ſixth Sacrament is *Holy Order*, the Matter whereof is, that by the Delivery whereof

whereof the Order is conferred; the Form, Words denoting the diſtinct Order; the Miniſter, a Biſhop; the Effect, an Increaſe of Grace.

Marriage, the ſeventh Sacrament, is a Sign of the Union of Chriſt and his Church; its Matter are the *Perſons contracting*; the Form, the Words whereby they are joined; the Miniſter, a *Prieſt*.

The Scripture doth not determine how many Sacraments there are. In the Church of *England*'s Catechiſm, to the Queſtion, *How many Sacraments hath Chriſt ordain'd in his Church?* The Anſwer is, *Two only, as generally neceſſary to Salvation, that is to ſay, Baptiſm and the Supper of the Lord:* whereby it appears, that the ſaid Church doth not deny but there may be other Sacraments, tho' not generally neceſſary to Salvation; for no Catholick believes that all are bound to take holy Orders, or marry, tho' they believe holy *Orders* and *Marriage* to be Sacraments. In the ſaid Catechiſm, to the Queſtion, *What meaneſt thou by this Word Sacrament?* 'tis anſwered, *I mean an outward and viſible Sign of an inward and ſpiritual Grace, given unto us, ordain'd by Chriſt himſelf, as a Means whereby we receive the ſame, and a Pledge to aſſure us thereof.* By which Rule, let us examine the ſeven Sacraments held to be ſo by Catholicks.

The

The outward and viſible Sign in *Baptiſm*, is *Water*, and the Words, *I baptize thee in the Name of the Father*, &c. the inward and ſpiritual Grace *Salvation*; *He that believeth and is baptized, ſhall be ſaved.* Mark 16. 16. 1 Cor. 6. 11.

The outward and viſible Sign in *Confirmation*, is the *laying on of Hands*; the inward and ſpiritual Grace, the *receiving the Holy Ghoſt*; *Then laid they their Hands on them, and they received the Holy Ghoſt.* Acts 8. 17.

The outward and viſible Sign in the *Euchariſt*, is *Bread and Wine*, or the outward Form thereof; the inward or ſpiritual Grace, Chriſt himſelf. *This is my Body; this is my Blood.* Matth. 26. 26, 28. Mark 14. 22, 24. Luke 22. 19. *He that eateth this Bread ſhall live for ever.* Jo. 6. 58.

The outward and viſible Sign in *Penance*, is the *Penitent's Confeſſion, and the Prieſt's Abſolution*; the inward and ſpiritual Grace, the Remiſſion of Sins, *Whoſeſoever Sins ye remit, they are remitted unto them.* Joh. 20. 23.

The outward and viſible Sign in *Extreme Unction*, is the *Prayer of the Prieſt*, and *Oyl* wherewith the Sick Perſon is anointed; the inward and ſpiritual Grace, the Remiſſion of Sin. *Is any Man ſick among you? Let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the Name of the Lord; and the Prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe*

raiſe him up; and if he have committed Sins, they ſhall be forgiven him. Jam. 5. 14.

The outward and viſible Sign in *Order*, is the Impoſition of Hands; the inward and ſpiritual Grace, the Holy Ghoſt, *the Gift of God that is in thee by the putting on of my Hands.* 2 Tim. 1. 6.

The outward and viſible Sign in *Matrimony*, are the Words and Signs of the Parties, whereby their mutual Conſent is expreſs'd; the inward and ſpiritual Grace, God's Aſſiſtance to enable them faithfully to comply with the Obligations of that State.

The Second Leſſon: Of Baptiſm and Confirmation.

THE firſt and moſt neceſſary Sacrament is *Baptiſm*; *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* Joh. 3. 5. *As in* Adam *all die, even ſo in* Chriſt *ſhall all be made alive.* 1 Cor. 15. 22. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Matth. 28. 19. *He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.* Mark 16. 16. Which is ſufficient to ſhew the Neceſſity of Baptiſm for Remiſſion of Sins, as we profeſs in the *Nicene* Creed, ſaying, *I acknowledge one Baptiſm*

tiſm for the Remiſſion of Sins; not only original, but of all other Sins, and making the Receivers Members of Chriſt's Church, Children of God, and Heirs to Heaven. The Apoſtles hearing that *Samaria* had received the Word of God, and were baptized by *Philip* the Deacon, *ſent unto them* Peter *and* John, *who when they were come, prayed for them, that they might receive the Holy Ghoſt*; (*for as yet he was fallen upon none of them, only they were baptized in the Name of the Lord* Jeſus) *then laid they their Hands on them, and they received the Holy Ghoſt.* Acts 8. 14, &c. *They were baptized in the Name of the Lord* Jeſus, *and when* Paul *had laid his Hands upon them, the Holy Ghoſt came on them, and they ſpake with Tongues, and propheſied.* Acts 19.

In the third Age St. *Cyprian, Ep.* 73. *ad Jul. Thoſe who were baptized in* Samaria *were not to be baptized again, but only what was wanting was done by* Peter *and* John, *that by Prayer made for them, and Impoſition of Hands, the Holy Ghoſt might be poured upon them, which now alſo is done with us, that they who are baptized in the Church, be offered to the Chief of the Church, and by our Prayers, and Impoſition of Hands, receive the Holy Ghoſt, and be ſigned with our Lord's Seal.*

In the 4th and 5th Age, St. *Hierom* cont. Lucifer. C. 4. *Know you not the Cuſtom of the Church, that upon the Baptized, Hands are*

laid, and ſo the Holy Ghoſt is invocated? Do you require where this is writ? In the Acts *of the Apoſtles; but tho' there was no Authority of Scripture, yet the Conſent of the whole World hereunto ſhould be like a Precept.* The Proteſtants of the Church of *England* continue the Practice of Confirmation by their Biſhops, concerning which the Book of Common Prayer ſaith, *That it is agreeable with the Uſage of the Church in times paſt*; and gives this Order, *So ſoon as the Children are come to a competent Age, and can ſay in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and alſo can anſwer to the other Queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather or a Godmother, as a Witneſs of their Confirmation.*

The third Leſſon: Of the third Sacrament, called the Euchariſt, or the Lord's Supper.

THis Proteſtants acknowledge to be a Sacrament inſtituted by our Saviour at his laſt Supper, wherein is really and truly contained the Body and Blood of Jeſus Chriſt under the Forms of Bread and Wine, as appeareth from the Proteſtant Bible.

Jeſus took Bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat; this is my Body: And he took the Cup, and gave Thanks, and gave it to them, ſaying, Drink

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ye all of it; for this is my Blood of the New Teſtament which is ſhed for many for the Remiſſion of Sins. Matth. 26. 26, *&c.*

Jeſus took Bread, and bleſt, and brake it, and gave to them, and ſaid, take, eat; This is my Body. And he took the Cup; and when he had given Thanks, he gave it to them, and they all drank of it: And he ſaid unto them, This is my Blood of the New Teſtament, which is ſhed for many. Mark 14. 22, *&c.*

He took Bread, and gave Thanks, and brake, and gave unto them, ſaying, This is my Body, which is given for you; this do in Remembrance of me: Likewiſe alſo the Cup after Supper, ſaying, this Cup is the New Teſtament in my Blood, which is ſhed for you. Luke 22. 19, *&c.*

I am the Living Bread, which came down from Heaven; if any Man eat of this Bread, he ſhall live for ever; and the Bread that I will give, is my Fleſh, which I will give for the Life of the World. The Jews *therefore ſtrove among themſelves, ſaying, how can this Man give us his Fleſh to eat? Then* Jeſus *ſaid unto them, Verily, verily I ſay unto you, except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you. Whoſo eateth my Fleſh, and drinketh my Blood, hath eternal Life, and I will raiſe him up at the laſt Day; for my Fleſh is Meat indeed, and my Blood is Drink indeed. He that eateth my Fleſh, and drinketh my Blood, dwel-*

leth in me, and I in him. John 6. 51, *&c.* *The Cup of Bleſſing, which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?* 1 Cor. 10. 16. *The Lord Jeſus the ſame Night in which he was betrayed, took Bread, and when he had given Thanks, he brake it, and ſaid, Take, eat; this is my Body, which is broken for you: this do in Remembrance of me. After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood, this do ye, as oft as ye drink it, in Remembrance of me: For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come. Wherefore, whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord. But let a Man examine himſelf, and ſo let him eat of that Bread and drink of that Cup; for he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.* 1 Cor. 11. 23. *&c.* The Apoſtle ſpeaks not there of material Bread, the eating whereof, without proving or examining our ſelves, cannot be imagin'd to deſerve Damnation, which the eating unworthily the Body of the Lord may; tho' the Apoſtle named it *Bread*, ſeeing Names uſually follow the exterior and ſenſible Appearance of Things, thus we ſay, a Dove deſcended

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on our Saviour at his Baptiſm in *Jordan*, and fiery Tongues upon the *Apoſtles*; tho' in Reality it was the Holy Ghoſt under ſuch Appearances.

If this doth not ſatisfy, let us have Recourſe to what they believed upon this Point, who were taught by the Apoſtles themſelves, and downward from Age to Age till the firſt Oppoſition was made in the Eleventh Age by *Berengarius* againſt this Myſtery.

In the firſt Age, St. *Ignatius*, in his Letter to the Brethren at *Smyrna*, treating of certain Hereticks that denied the Incarnation, writeth thus, *They admit not the Euchariſt and Oblations, becauſe they acknowledge not the Euchariſt to be our Saviour's Fleſh, which ſuffered for our Sins, and which the Father by his Goodneſs has raiſed again.*

In the ſecond Age, St. *Juſtin Martyr*, in his Apology to the Emperor *Antoninus*; *We neither receive this as common and uſual Bread, and uſual Drink, but as by the Word of God Jeſus Chriſt, our Saviour, was made Man, and had both Fleſh and Blood for our Salvation; juſt ſo we are taught, that that Food, over which Thanks are given by Prayers in his own Words, and whereby our Blood and Fleſh are by a Change nouriſhed, is the Fleſh and Blood of the incarnate Jeſus; for the Apoſtles in their Commentaries, which are called the Goſpels, have delivered that Chriſt ſo commanded them.*

Origen, in the ſecond and third Age, *Hom. 5. in diverſ. loc. Evang. When you partake of the Bread and Cup of Life, you eat and drink the Body and Blood of our Lord; then our Lord enters under your Roof. Humbling therefore your ſelf, imitate the Centurion and ſay, O Lord, I am not worthy that you enter under my Roof; for where he enters to one unworthy, there he enters to the Receiver's Damnation.*

In the third Age, *Tertullian*, in his Sermon of the Lord's Supper, *Our Body eateth the Body and Blood of Chriſt, that our Souls may be fed with God.*

In the ſame Age, St. *Cyprian*, in his Sermon of the Lord's Supper, *the Bread which our Lord gave to his Diſciples being changed, not in Appearance, but in Nature, by the Omnipotency of the Word, is made Fleſh; and as in Chriſt's Perſon appeared his Humanity, and his Divinity lay hid, ſo the Divine Eſſence hath wonderfully poured forth itſelf into a viſible Sacrament.*

In the fourth Age, St. *Hilarius*, *l.* 8. *de Trin. Chriſt ſays, My Fleſh is Meat indeed, and my Blood is Drink indeed*, &c. *There's no Place left for doubting of the Reality of his Fleſh and Blood; for now both by the Profeſſion of Chriſt himſelf, and by our Faith, 'tis truly Fleſh, and truly Blood.*

In the ſame Age, St. *Cyril* of *Jeruſalem*, Catec. 4. *He himſelf*, (Chriſt) *affirms, and ſays of the Bread, This is my Body; who dares*

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henceforward be ſo bold, as to doubt thereof? ſince alſo the very ſame aſſureth, and ſays, This is my Blood, Who can doubt, and ſay, That it is not his Blood? In Cana *of* Galilee *he only by his Will converted Water into Wine, which reſembles Blood, and ſhall he not be worthy of Belief, that he changed Wine into his Blood? For if invited to a corporal Marriage he wrought a ſtupendious Miracle, ſhall we not much more acknowledge, that he has given to the Children of the Bridegroom his own Body and Blood? Wherefore, with all Certainty, let us receive the Body and Blood of Chriſt; for under the Form of Bread his Body is given to thee, and his Blood, under the Form of Wine. Notwithſtanding therefore the Information of Senſe, let Faith confirm thee, that thou mayſt not judge of the Thing by Taſte, but rather by Faith take it for moſt certain, that without the leaſt Doubt his Body and Blood is given thee.*

In the ſame Age, St. *Ambroſe, l. de Myſt. initiat. c. 9. You may ſay, perchance, I ſee another Thing. How aſſure you me, that I receive the Body of Chriſt?* In Anſwer whereunto having related the Miracles wrought by *Moſes*, *Elias*, and *Eliſha*, he proceeds, *If human Benediction was of ſuch Force, as to change Nature, what ſhall we ſay of the Divine Conſecration, where the very Words of our Lord and Saviour are the Operators? For this Sacrament which you receive, is made by the Word of Chriſt. If* Elias's *Word was of ſuffi-*

cient Force to draw Fire from Heaven, ſhall not the Word of Chriſt be able to change the Nature of Elements? You have read of the Works of the whole World, that he ſaid the Word, and they were made; he commanded, and they were created. Cannot therefore the Word of Chriſt, which could make of nothing, that which was not, change thoſe Things which are, into that which they were not?

In the ſame Age St. *Gregory Nyſſen*, in his Eccleſiaſtical Oration of the Divine Sacrament, c. 37. *I do therefore now rightly believe, that the Bread ſanctified by the Word of God, is changed into the Body of God, the Word. This is effected by virtue of Benediction, by which the Nature of Things which appear, is tranſ-elemented into it.*

In the fourth and fifth Age, St. *Chryſoſtom*, *Hom.* 83. *in Matth. Let us every where believe God.—Let his Word, I beſeech you, over-rule our Senſe and Reaſon: For we cannot be deceived by his Words, but our Senſes are moſt eaſily deceived; becauſe therefore he has ſaid, This is my Body, let us not in the leaſt doubt thereof. How many ſay, I would ſee his Form, his Shape, his Garments? &c. You ſee him therefore, you touch him, you eat him; you deſire to ſee his Garments; he gives himſelf indeed to you, not that you may ſee him only, but that you may touch him, and have him within you.*

In the fifth Age, St. *Gaudentius*, Biſhop

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of *Brixia*, *Trac.* 2. *in Exod.* *The Creator and Maſter of Nature, who produceth Bread out of Earth, maketh again of this Bread his own proper Body, becauſe he can and hath promiſed it; and he who of Water has made Wine, maketh of Wine his own Blood.*

In the ſixth Age, St. *Remigius*, *in c.* 10. *Prior. ad Cor.* *The Fleſh which the Word of the Father took in the Virgin's Womb, in Unity of his Perſon, and the Bread which is conſecrated in the Church, are one Body. For as that Fleſh is the Body of Chriſt, ſo that Bread is converted into the Body of Chriſt; neither are they two Bodies, but one Body.*

In the ſame Age, *Primaſius*, *in c.* 10. *Ep. ad Hæb.* *It is the one ſame Body of Chriſt with that which he took in the Virgin's Womb, not many.*

In the ſame Age, *Anaſtaſius*, firſt Patriarch of *Antioch*: *We do not call the Communion a Figure of the Body of Jeſus Chriſt, or ſimple Bread, but we receive therein the true Body and true Blood of Jeſus Chriſt, who took Fleſh of* Mary *the Mother of God; thus we believe, and thus we profeſs, according to the Saying of Chriſt to his Diſciples, giving to them at his Myſtical Supper the Bread of Life. Take, eat; This is my Body. In like manner he gave to them the Chalice, ſaying, This is my Blood. He did not ſay, this is a Figure, or ſomething inſtead of my Body and Blood. And in many other*

Places Chriſt ſays, he who eateth my Fleſh, and drinketh my Blood, has Life everlaſting.

In the eighth Age St. *John Damaſcen, l. 4. de fid. c. 14. The Bread, Wine, and Water, by the Invocation of the Holy Ghoſt, are ſupernaturally changed into the Body and Blood of Chriſt, and are not two, but one and the ſame. The Bread and Wine is not a Figure of the Body and Blood of Chriſt (for away with ſuch a Saying) but it is the deified Body of our Lord; for he did not ſay, this is a Sign of my Body, but my Body; nor, this is a Sign of my Blood, but this is my Blood.*

In the ninth Age, *Theophilactus, c. 26. Mat. by ſaying, This is my Body, he ſhews, that the Bread, which is ſanctified on the Altar, is the very Body, and not a Figure correſponding to it. For he did not ſay, this is a Figure, but this is my Body; for by an unſpeakable Operation it is transformed, tho' it ſeems Bread to us.*

In the ſame Age, *Paſchaſius*, Abbot, renowned for Sanctity and Learning, in his Book of the Body and Blood of our Lord, in his Epiſtle to *Feudegard*, and in his Commentaries upon St. *Matthew*, propoſes the real Preſence, as the Belief of the univerſal Church. *We muſt believe no other Thing after Conſecration, than the Body and Blood of Chriſt:* This he again and again aſſerteth, and ſays, *tho' ſome may err thro' Ignorance in this Point, yet there is not one to be found, who openly*

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dareth contradict this, which the whole World doth believe.

In the 11th Age, *Berengarius* no ſooner publiſhed his new Doctrine, but all aroſe againſt him as an Oppoſer of the Belief of the Univerſal Church, and his Doctrine was condemned by many Councils, more than four hundred Years before *Luther.*

At the Council of *Roan, anno* 1079, *Berengarius* retracted his Error in theſe Words; *I* Beringarius *with my Heart believe, and with my Tongue confeſs, that the Bread and Wine, which are placed upon the Altar, are by Myſtery of holy Prayer, and the Words of our Redeemer ſubſtantially changed into the true and proper Life-giving Fleſh and Blood of our Lord Jeſus Chriſt.*

Let us obſerve what others at that time wrote againſt *Berengarius. Adelmanus* Biſhop of *Brixia* was educated with him, and having heard of his Error, *Anno* 1053, wrote to him thus; *'Tis reported that thou art ſeparated from the Unity of the Church, and that thou holdeſt a Doctrine contrary to the Catholick Faith concerning the Body and Blood of our Lord, who is daily offered upon the Altar thro' the whole World.*

Hugo, Biſhop of *Langreſs,* reproved him for ſcandalizing the whole World with his Doctrine.

Durandus, Abbot of *Troarn,* treats the Followers of *Berengarius* as vile and infamous,

mous, neither eſteem'd for Piety or Learning, oppoſing the Fathers, and Doctors of the Church, and what the Catholick Church taught thro' the whole World.

Lanfranck, afterwards Archbiſhop of *Canterbury*, reproves *Berengarius* for his Doctrine, and ſays, *If that which you believe and maintain concerning the Body of Jeſus Chriſt be true, that which the Church teaches throughout all Nations of the World is falſe; for all they who call themſelves Chriſtians, and joyfully carry this holy Name, glory for receiving in this Sacrament the true Fleſh and true Blood, which Jeſus Chriſt took of the Virgin. Now if the Faith of the whole Church be falſe, either the Church muſt have periſhed, or never had any Being.*

Guitmond, Biſhop of *Averne*, about the ſame time ſheweth, That all the Body of the Church was againſt *Berengarius*, and his Followers, who were ſo few, that they neither had Town, Village, or any Perſon but reputed Evil Livers.

We find none before *Luther* and *Calvin*'s Time, that ever reproached the Church for having condemned *Berengarius*, or for being in any Error upon that Subject, nor hath there been between the *Greek* and *Latin* Church the leaſt Diſpute concerning the Belief of the Euchariſt, becauſe they have ever been perfectly united in the Belief of this Myſtery.

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We may farther obſerve, that his Myſtery of the Euchariſt is not of the Number of thoſe, which are not known diſtinctly, except by ſome few Perſons; ſince all the Faithful partake of the Euchariſt, conſequently they ought to know, whether what they received was believed the Body of Jeſus Chriſt, or not.

We find not, that ever any was accuſed before any Biſhop or Council, for having publiſhed by Word or Writing, that *Jeſus Chriſt* was really in the Mouth of thoſe who received the Euchariſt.

We find not any Father, Biſhop or Council oppoſing this Belief, by teſtifying, that there were ſome among the People, who were groſly and dangerouſly deceived, in believing that *Jeſus Chriſt* was preſent in the Sacrament, whereas he was no where truly but in Heaven.

We find not any Eccleſiaſtical Author or Preacher complaining, that in his Time there was introduced a pernicious and damnable Idolatry, that many ador'd Jeſus Chriſt, as really preſent under the Species of Bread and Wine.

When *Luther*, *Calvin*, *Zuinglius*, &c. began, as (*Berengarius* before) to oppoſe the Catholick Belief concerning the Euchariſt, what Diſputes and Tumults followed in *Germany*, *France*, and in the *Low Countries?* The Divines of different Parties employ

employed all their Wit and Learning, to maintain their own Sentiments. What was to be ſeen every where, but Cabals, Animoſities, open Breaches of Communion, Excommunications, Rebellion, Wars, and Deſolations? Whereto nothing like being found till the Time of *Berengarius* againſt Chriſt's real Preſence in the Sacrament, we conclude it had no other Origin, than from Chriſt and his Apoſtles.

Luther, notwithſtanding (as he confeſſeth, *tom. 7. Wittenb.*) the Diſputes he had with the Devil, could never be brought to the Diſbelief of Chriſt's real Preſence in the Euchariſt; for which the Calviniſts, tho' he was the Father of them, eſteem'd him an Heretick.

In the Year 1574-75, when the *Lutherans* ſent the Confeſſion of *Ausburg* to *Jeremy Patriarch* of *Conſtantinople*, his Anſwer was, That the Catholick Church holdeth, after Conſecration, the Bread to be changed into the very Body of Chriſt, and the Wine into his very Blood, by the Power of the Holy Ghoſt, which whoſoever believes thus, as the Church of Chriſt has ever done, would be guilty of Diſreſpect to Chriſt, if he ſhould not accordingly adore Chriſt in the Euchariſt.

Accordingly St. *Ambroſe*, in the fourth Age, *l. de Spirit. Sanct. We adore the Fleſh of Chriſt in our Myſteries.*

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In the fourth and fifth Age, St. *Chryſoſtom* in his Homily to the People of *Antioch*, ſays thus, *Adore and communicate.*

In the fifth Age St. *Auguſtin* in *Pſ.* 98. *Chriſt gave his Fleſh to eat, and none eateth that Fleſh, but who firſt have adored it.*

Biſhop *Forbes*, a learned Proteſtant, *l.* 2. *de Euch. c.* 2. ſays, *The ſounder Proteſtants make no doubt of adoring Chriſt in the Euchariſt.*

Mr. *Thorndike*, another learned Proteſtant Writer, *Epil. l.* 3. *c.* 30. *p.* 350. ſays, *I ſuppoſe the Body and Blood of Chriſt may be adored whereſoever they are, and muſt be adored by a good Chriſtian, where the Cuſtom of the Church, which a Chriſtian is obliged to communicate with, requires it; and is not the Preſence thereof in the Sacrament of the Euchariſt, a juſt Occaſion preſently to expreſs, by that bodily Act of Adoration, that inward Honour which we always carry towards our Lord Chriſt, as God. — I do believe that it was ſo practiſed, and done in the antient Church, and in the Symbols before receiving.* Which, with good Reaſon he ſaid, ſeeing the Fathers, frequently mention the ſame, againſt which the Church of *England* ſhould make no Exception, ſeeing by the Book of Common-Prayer the Miniſter is ordered to pray thus before *Communion: Grant us, gracious Lord, ſo to eat the Fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that our ſinful Bodies may be made clean by his Body, and our Souls waſhed through his moſt precious Blood,*

and that we may evermore dwell in him, and he in us. And in giving the Sacrament he likewiſe ſays, *The Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy Body and Soul unto everlaſting Life.*——*The Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy Body and Soul unto everlaſting Life.* All which Proteſtants thus profeſſing, muſt either not believe, as they profeſs, and ſo equivocate in an Action ſo holy, or be wanting in Reſpect to the Body and Blood of Chriſt, which they *profeſs are verily and indeed taken and received by the Faithful in the Lord's-Supper*, if they neglect to adore Chriſt, when they receive him.

For perpetuating in his Church till the World's End, the Sacrifice of the Euchariſt, Chriſt gave his Apoſtles, the only Perſons then preſent, and in them their Succeſſors, command to do as he had done: *This do in remembrance of me, viz.* to offer, conſecrate, and conſummate the Sacrifice of his Body and Blood under both kinds: The Laity having no command to offer, but by the Prieſt, or Order from Chriſt to receive under both, receive under one kind the whole Sacrament, whole Chriſt, being thereby ſpiritually nouriſhed, and united to Chriſt, made Partakers of his Merits, and not in the leaſt deprived either of his Body or Blood, which now cannot be ſeparated; *Chriſt being raiſed from the dead, dieth no more.*

Rom. 6. 9. therefore his Blood is no more ſeparated from his Body. Conſequently he who receives in either kind, receives as much as if he received in both; ſo that tho' there be a difference as to the manner of receiving, there is none as to the thing received; it is Chriſt in one kind, and Chriſt in both. The Church indeed appoints all to receive under one kind, except that Prieſts when they offer, and conſecrate the ſame, according to Chriſt's Inſtitution, are obliged to receive in both; but neither *Prieſt*, *Biſhop*, or *Pope* at other times receive otherwiſe than the Laity, under the Species of Bread only. We find, even from the Apoſtles time, the Euchariſt adminiſtred ſometimes in one kind, ſometimes in both; which is ſufficient Evidence that the Primitive Chriſtians believed the receiving in one, or both kinds, to be indifferent. In the ſecond Age *Tertullian*, *l.* 2. *ad uxor. c.* 5. relates, that the Faithful were permitted to carry the conſecrated Hoſts to their Houſes for private Communion in one kind only. St. *Cyprian* in the third Age, *Serm. de Lap.* ſays, *It was the Cuſtom in* Africa *to let Children drink of the Chalice, without receiving the conſecrated Hoſt*; it was given in one kind to the Sick, to the Abſtemious, or ſuch as could not drink Wine. That Chriſt after his Reſurrection gave it in one kind only to his two Diſciples going to *Emmaus*, may

reaſonably be judged; *He took Bread, and bleſſed it, and brake and gave to them, and their Eyes were opened, and they knew him.* Luk. 24. 30, 31. there being no mention of the Cup. Likewiſe in *Acts* 2. 42. *Acts* 20. 7. *breaking of Bread* being always underſtood of the Communion, it is probable that the Apoſtles adminiſtred it only in one kind.

The *Manichees* believing *Chriſt* to have had no true Blood, nor to have truly died, and Wine to be the Gall of the Devil, concealed their Hereſy by receiving under the Species of Bread only; to diſcover whom Pope *Leo*, *Anno* 443, commanded all to receive under both kinds; which Fact is a farther Proof, that to receive under one or both kinds, was looked on only as a matter of Diſcipline, and ſo alterable as the Church judgeth expedient. The *Manichees* being diſcovered, and their Hereſy extinct, the Faithful began again to receive, as they had done before, ſome under one kind, ſome under both, till ſome Hereticks denying the Integrity of Chriſt under either kind, and urging the Neceſſity of receiving under both, the Council of *Conſtance*, *Anno* 1415, *Seſ.* 13. confirmed the Diſcipline of receiving in one kind.

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The fourth Leſſon: Of Maſs, *or the Sacrifice of the* Euchariſt.

SAcrifice being an eſſential Part of Religion, whereby God is acknowledged, and worſhipped, as our ſovereign Lord, from whom we have, and to whom we owe whatſoever good we have, or can hope for, we ought to believe that Chriſt hath inſtituted a Sacrifice to be continued in his Church, of which the Apoſtle ſpeaketh; *We have an Altar, whereof they have no right to eat, who ſerve the Tabernacle.* Heb. 13. 10. If we have an Altar, we muſt conſequently have Prieſts to offer to the eternal Father a true and real, nay that very Sacrifice which *Chriſt* inſtituted at his laſt Supper, the celebrating of which is called *Maſs*; the unbloody Sacrifice, wherein is offered to God Chriſt's ſacred Body and Blood, under the Species of Bread and Wine, commemorative of the bloody Sacrifice Chriſt offered for all upon the Croſs, propitiatory for the Living and the Dead, and for Remiſſion of Sins; being that pure Offering, which *Malachy* foretold ſhould be offered among the *Gentiles* in every Place; which cannot be verified by ſpiritual Offerings of Prayer and Thankſgiving, as appears from the Records of Chriſtianity, Practice of the holy Fathers, and the antient Liturgies of all Nations, *Latins, Greeks, Armenians, Ethiopians, Copthes, Goths,* &c. Which

external Sacrifice of the *Maſs*, if the Church of *England* ſhall deny to have been practiſed, and uſed thro' all Nations from the Apoſtles time, ſhe evidenceth herſelf thereby to be one of the firſt Churches (tho' not yet of two hundred Years ſtanding) that pretended to have true *Prieſts* and *Altars* without an external Sacrifice.

The ninth Canon of the Apoſtles approv'd in the ſixth General Council, *If any Biſhop, or Prieſt, or Deacon, or any of the Prieſts, ſhall not communicate after the Oblation is done, either let him declare the Reaſon, that if it be rational, he may be excuſed; or if he ſhall not declare, he may be excommunicated, as one who may be the Cauſe of Scandal to the People, rendring him who ſacrificed ſuſpected for not having rightly offered.*

In the ſame Age, St. *Irenæus*, *l.* 4. *adverſ. Hæret. c.* 32. *He* (Chriſt) *took that Bread which is of the Creature, and gave Thanks, ſaying, This is my Body, and likewiſe confeſſed the Chalice to be his Blood, and taught the new Oblation of the New Teſtament, which the Church receiving from the Apoſtles, offereth to God thro' the whole World.*

In the third Age, St. *Cyprian*, *l.* 2: *Ep. ad Cecil. If Jeſus Chriſt firſt offered Sacrifice to God the Father, and commanded this to be done in Remembrance of him, certainly the Prieſt holdeth truly the Place of Jeſus Chriſt, who imitateth that which Chriſt did, and offers a true*

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and full Sacrifice in the Church to God the Father. Item *l.* 1. *Ep.* 19. *All that are honoured with divine Prieſthood, and placed among the Clergy, ought not to ſerve but the Altar and Sacrifice, and follow their Prayers and Devotions.*

In the fourth Age, the Fathers in the firſt general Council of *Nice* (allowed by Proteſtants) *c.* 18. ſpeak thus; *'Tis reported to the holy Council, that in ſome Places and Cities, Deacons adminiſter the Euchariſt to Prieſts; neither Rule nor Cuſtom has deliver'd, that they who have no Power to offer Sacrifice, may give the Body of Chriſt to thoſe who offer it.*

In the ſame Age, St. *Gregory Nyſſen, Orat. de Reſur. Our Lord preventing the Violence of the* Jews, *offered himſelf a Sacrifice, being both Prieſt and Lamb: but thou wilt ſay to me, when was this done? Even then when he gave his familiar Friends his Body to eat, and his Blood to drink; and what he himſelf did, the ſame he commanded his Miniſters to do.*

In the ſame Age, St. *Ambroſe, l.* 2. *Ep.* 14. *I continued the Office, I began to ſay Maſs.*

In the fourth and fifth Age, St. *Chryſoſtom in* 2. *ad tit. Hom.* 2. *This ſacred Oblation, whether* Peter, Paul, *or any Prieſt of what Merit ſoever offer it, is the ſame which Chriſt himſelf gave to his Diſciples, which Prieſts do alſo now perform; this hath no leſs than that; Why ſo? Becauſe not Men but Chriſt doth ſacrifice this, who rendred it holy before; for as the*

the Words which Chriſt ſpake are the very ſame which Prieſts alſo pronounce, even ſo the Oblation is the ſame. Both this is the Body of Chriſt, and that alſo; and who thinks this to have any Thing leſs than that, is ignorant that it is Chriſt, who even now is preſent, and effecteth the ſame. Item Hom. 17. in Epiſt. ad Hæb. *Do we not offer every Day? Yes, truly, but in Memory of his Death; and this Hoſt is one, not many.*

In the fifth Age, St. *Leo, Ep.* 11. *ad Dioſc. When the Multitude is ſo great, that the Church cannot hold them all, let there be no Difficulty made to offer the Sacrifice oftner than once; for ſome Part of the People muſt of Neceſſity be deprived of their Devotions, if following the Cuſtom of ſaying Maſs but once, none can offer up the Sacrifice, but they that come early in the Morning.*

In the ſame Age, St. *Auguſtine, de Civit. Dei, Lib.* 17. *c.* 20. *The Table which the Prieſt of the New Teſtament doth exhibit, is of his Body and Blood; for that is the Sacrifice which ſucceeded all thoſe Sacrifices that were offered in Shadow of this to come,* &c. *Inſtead of all theſe Sacrifices and Oblations, his Body is offered, and miniſtred to the Partakers or Receivers.* In his Manual, *c.* 11. *I beſeech thee, moſt beautiful Jeſus Chriſt, by that moſt ſacred Effuſion of thy Blood, whereby we are redeemed, to grant me Contrition of Heart, and a Fountain of Tears, eſpecially whilſt I unworthily remain at thy*

holy

holy Altar, deſiring to offer up to thee that admirable and heavenly Sacrifice, worthy of all Reverence and Devotion, and which thou, O Lord my God, an immaculate Prieſt, didſt inſtitute, and command to be offered in Memory of thy Charity; to wit, Of thy Death and Paſſion for our Salvation, and daily Reparation of our Weakneſs, &c.

In the ſame Age, St. *Cyril*, Patriarch of *Alexandria*, in the Explication of his Anathema before the General Council: *We offer the holy, quickning, and unbloody Sacrifice in the Churches.*

In the ſixth Age, the Fathers in the Council of *Agatha*, *c.* 3. *We command,* &c. *the Seculars to hear an entire Maſs, ſo that the People preſume not to depart before the Prieſt's Benediction.*

In the ſame Age, St. *Gregory*, Pope, *Hom.* 8. *in Evang.* ſays, *Since, God willing, I ſhall ſay Maſs thrice this Day, I cannot be very long in my Diſcourſe,* &c.

In the ſeventh Age, venerable *Bede*, in his firſt Book of his Hiſtory of *England*, *c.* 29. writeth, that the ſaid Pope *Gregory* ſent with St. *Auguſtine* other Aſſiſtants, and with them all things neceſſary for the Miniſtry of the Church, to wit, the Holy Veſſels and Veſtments of the Altar, the Ornaments alſo of Churches, and Prieſtly Veſtments, *&c.*

That the Sacrifice of the Maſs is propitiatory and available, not only for the Living, but alſo for the Dead, the Church has continually

continually taught, believed, and evidenc'd by her Practice from the Apoſtles time of offering the ſame for the Relief, Comfort, and Aſſiſtance of the Faithful departed; to pray and offer for whom, was the Cuſtom of the *Jews*, and is recommended, 2 *Maccabees* 12. 43. where 'tis recorded, *That* Judas Maccabeus *ſent to* Jeruſalem *a Sum of Money to offer a Sin-Offering, doing therein very well and honeſtly, in that he was mindful of the Reſurrection; (for if he had not hoped, that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the Dead, and alſo in that he perceived that there was great Favour laid up for thoſe that died godly, (it was an holy and good Thought) whereupon he made a Reconciliation for the Dead, that they might be delivered from Sin.* Which Books of the *Maccabees*, the Fathers in the third Council of *Carthage*, *Can.* 47. account as canonical as the other Scriptures; as doth St. *Auguſtine*, *l.* 18. *de Civit. Dei, Catholicks have for canonical the Books of the* Maccabees, which alſo he aſſerts elſewhere; ſo doth St. *Gregory Nazianzen*, *Orat. de Maccab.* St. *Ambroſe*, *l.* 2. *de Iſa. c.* 10, 11, 12. Likewiſe St. *Cyprian*; *l. de Exhort. Mart. in l. Ep.* 3. *ad Corn.* The Sacrifice of the *Maſs*, and other Prayers, have uſually by the Faithful been offered to God for obtaining his Mercy for the Relief and Releaſe of the Faithful departed, from the Puniſh-

Puniſhment due at their Death for ſuch ſmall Sins, as few die without the Guilt of. *The Fire ſhall try every Man's Work of what Sort it is; if any Man's Work abide, which he hath built thereupon, he ſhall receive a Reward; if any Man's Work ſhall be burnt, he ſhall ſuffer Loſs; but he himſelf ſhall be ſaved; yet ſo, as by Fire.* 1 Cor. 3. 13.

In the ſecond and third Age, *Tertullian, l. de Monag. c.* 10. ſpeaking of the Oblations of a Chriſtian Widow, ſays, *She prayeth for her Husband's Soul, beggeth in the mean time a Refreſhment for him, and keeps his Anniverſary*, &c. Item *l. de Coron. Milit. c.* 3. *We make Anniverſary Oblations for the Dead.*

In the third Age, St. *Cyprian, l.* 1. *Ep.* 9. *The Biſhops our Anceſtors religiouſly conſidering, and wholeſomely providing, have thought good, that if any Brother departing this Life, ſhould make any Clergyman Overſeer or Executor of his Will, the Offering ſhould not be made for him, nor the Sacrifice celebrated for his Departure; for he doth not deſerve to be named at the Altar, in the Prayers of the Prieſt, who withdraws the Prieſts and Miniſters from the Altar.*

In the fourth Age, St. *Cyril* of *Jeruſalem*, Catec. 5. Myſt. *We pray for all that die amongſt us, thinking it to be the greateſt Help that can be for their Souls, to have the holy and dreadful Sacrifice of the Altar offered in Supplication for them.*

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In the ſame Age, St. *Ambroſe, l.* 2. *Ep.* 8. *ad Fauſt. de obit. Soror. I think her Soul is not ſo much to be lamented, as prayed for, nor to be bewailed with Tears, but to be recommended to her Lord by Oblations.* Alſo in his Oration on the Death of *Theodoſius, Valentinian,* and *Satyras,* he prayeth for their Souls, and promiſes to offer for them the Sacrifice of the *Maſs.*

In the ſame Age, *Epiphanius, Hæreſ.* 75. *Prayers which we offer for the Dead are advantageous to them, tho' they are not able to cancel all Sins.*

In the fourth and fifth Age, St. *Chryſoſtom, Hom.* 21. *in Act. Oblations for the Dead are not in vain, nor Prayers, nor Alms. The Holy Ghoſt ordered all theſe Things, that we may help one another.* Item, Hom. 3. in Ep. ad Phil. *The Apoſtles did not in vain command theſe Things, that in the venerable and dreadful Myſteries the Dead ſhould be remembred: They knew they would derive a conſiderable Advantage from them; for while all the Prieſts and People ſtand with open Arms and the tremendous Sacrifice is preſent; how! ſhall we not appeaſe God by praying for them? But this I ſay of the Faithful departed.*

In the fifth Age, St. *Auguſtine, Serm.* 172. *olim* 32. *de verb. Apoſt. By the Prayers of the Holy Church, and the wholeſome Sacrifice and Alms, it is not to be doubted but the Dead are aſſiſted; ſo that God dealeth more mercifully*

fully with them, than their Sins have deſerved. Item de cura. pro mort. c. 1. *We read in the* Maccabees, *that Sacrifice was offered for the Dead; but tho' it were no where read in the old Scripture, yet the Authority of the whole Church is not to be lightly eſteemed, which is renowned for this Cuſtom, where even the Recommendation of the Dead hath place in the Prayers of the Prieſt, which are poured forth to our Lord at the Altar.* In the fourth Chapter of the ſame Book, *Supplications for the Souls departed are not to be omitted, which the Church hath undertaken to be made for all the Dead in the Chriſtian and Catholick Communion.* In his ninth Book of Confeſſions, he relates his Mother's dying Requeſt, ſaying, *I beg this only of you, that you will remember me at the Altar of our Lord.* In the 12th Chapter, *When ſhe was dead,* Euodius *took the Pſalter, and began to ſing a Pſalm, to which we all anſwered,* &c. In the 13th Chapter thereof, *He prayeth thus for her Departed, O God of my Heart, I now beſeech thee for the Sins of my Mother,* &c. *let her reſt in Peace,* &c.

In the ſaid Age, the Fathers in the third Council of *Carthage, c.* 29. order, *If in the Afternoon there be made a Recommendation, either of Biſhops or others, let it be done only by Prayer.* The fourth Council of *Carthage* ordered, *That if Penitents, who carefully obſerve the Rules of Penance ſhould die in travelling at*

Sea, where they cannot be aſſiſted, a Commemoration of them be exhibited at Prayers and Oblations.

In the ſixth and ſeventh Age, St. *Iſidorus Hiſpalenſis, l.* 1. *de officiis Eccleſ. c.* 18. *The Practice of offering Sacrifice for the Reſt of the Faithful departed, and praying for them, we believe, has been delivered by the Apoſtles, inaſmuch as it is obſerved over the whole World; for the Catholick Church profeſſeth this every where, which would not give Alms, or offer Sacrifice to God for their Souls, did ſhe not believe that the Faithful departed are capable of obtaining Remiſſion of their Sins.*

Hence, ſince we find from the primitive Ages, the Fathers in their times, with the whole Church of God praying for Help, Relief, Comfort, Pardon, Mercy, Reſt, *&c.* for the Dead, and know that their Prayers thus directed were not for thoſe in Heaven, where there is no Suffering, nor for thoſe, who dying in mortal Sins, are ſentenced to everlaſting Fire, *Mat.* 25. 41, *&c.* conſequently their Prayers were directed for ſuch of the Dead, as were in ſome third Place diſtinct from Heaven, where is all Joy without any Suffering, diſtinct alſo from the Hell of the Damned, *where their Worm dieth not, and the Fire is not quenched.* We conclude with St. *Auguſtine, de Fid. Spe, & Charit. It is not to be denied, but that the Souls of the deceaſed find Relief from the Piety of their liv-*

ing Friends, when the Sacrifice of their Mediator is offered up, or Alms in the Church given for them; but these Works of Piety can only avail those who merited in this Life, that they should prove beneficial to them in the next.

The fifth Lesson: Of the Sacrament of Penance.

THE Church hath in all Ages manifested her Belief of this Sacrament by a Practice conformable, which had not the Faithful at all Times believed to have been ordered by Christ, none can imagine would have been so constantly practised, considering how opposite the same is to our corrupt Inclination. The Benefit of this Sacrament none can expect without *Contrition*, *Confession*, and *Satisfaction*. *Contrition* is a true Sorrow for having offended God, and a Resolution of Amendment. *Except ye repent, ye shall all likewise perish.* Luke 13. 3. *Repent ye therefore, and be converted, that your Sins may be blotted out.* Acts 3. 19. *Confession* is the making a true and sincere Confession of all mortal Sins the Penitent is conscious of, to an approved Priest, who being impowered by Christ and his Church, as Judge and Physician, cannot judge or prescribe fit Remedies, unless the Penitent truly inform him of the State of his Soul, by a sincere Confession of his Sins, which is the Interest as well as Duty of all who expect God's

Pardon, and the Cure of their ſinful Souls. This *Chriſt* intimated, when he ſaid to the ten Lepers, who repreſented the State of Sinners, *Go ſhew your ſelves unto the Prieſts.* Luke 17. 14. Acquaint the Prieſts of the Leproſy of your ſinful Souls by a humble and ſincere Confeſſion of your Sins. *Confeſs your Faults one to another, and pray for one another, that ye may be healed.* Jam. 5. 16. *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.* 1 John 1. 8, 9. *He that covereth his Sins ſhall not proſper, but whoſo confeſſeth and forſaketh them, ſhall have Mercy.* Prov. 28. 13.

The Practice of Confeſſion the Church of *England* approveth, in her Exhortation for preparing for Communion, as ſet down in her Book of Common Prayer, and eſpecially in the Order for the Viſitation of the Sick, where 'tis thus ordered: *Then ſhall the Miniſter examine whether he repent him truly of his Sins, and be in Charity with all the World; exhorting him to forgive from the the Bottom of his Heart all Perſons that have offended him; and if he hath offended any others, to ask them Forgiveneſs; and where he hath done Injury or Wrong to any Man, that he make Amends to the utmoſt of his Power,* &c. *Here ſhall the Sick Perſon be moved to make a ſpecial Confeſſion of his Sins, if he feel his Conſcience troubled with any weighty Matter.*

Matter. After which Confeſſion the Prieſt ſhall abſolve him after this Sort. Our Lord Jeſus Chriſt, who hath left Power to his Church to abſolve all Sinners, who truly repent, and believe in him, of his great Mercy forgive thee thine Offences: And by his Authority committed to me, I abſolve thee from all thy Sins, in the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen. Whereas Proteſtants own Chriſt to have left Power to his Prieſts to abſolve from all their Sins, ſuch as with Repentance confeſs their Sins to them, it ſeems very ſtrange, even according to their own Definition of a Sacrament, they ſhould not own *Penance* to be a Sacrament, ſeeing Abſolution from Sins is given thereby, as they acknowledge by the aboveſaid Form of Abſolution; and yet alſo more ſtrange, that they and their Prieſts ſhould ſo much neglect both in Health and Sickneſs, to uſe the only Means Chriſt has inſtituted for Remiſſion of all mortal Sins committed after Baptiſm.

In the ſecond and third Age, *Origen, Hom. 2. in Pœnit. By Penance there is Remiſſion of Sins, tho' hard and laborious; when a Sinner waſhes his Bed with Tears, and is not aſhamed to confeſs his Sins to our Lord's Prieſt.*

In the third Age, St. *Cyprian, Serm. 5. de Lapſ. Tho' they were not guilty of Wickedneſs, yet becauſe they had Thoughts thereof, they confeſs to God's Prieſts this very Thing with Regret and Sincerity. They diſcover the Secret*

of their Conſciences; they unfold what oppreſſes their Minds, and ſeek a wholeſome Remedy for their Wounds, whilſt Satiſaction and Remiſſion made by Prieſts is acceptable before God.

In the fourth Age, St. *Baſil in regulis brev. geſt.* 288. *We muſt neceſſarily confeſs our Sins to thoſe who are intruſted with the Diſpenſation of God's Myſteries.*

In the ſame Age, the Fathers in the Council of *Laodicea*, which was confirm'd in the ſixth General Council, *To them who have fallen into divers Sins, and by Prayer, Confeſſion, and Sorrow for Sins, manifeſt a perfect Converſion, a time of Penance is to be aſſigned.*

In the fifth Age, St. *Auguſtine, Hom.* 49. *Ep.* 50. *c.* 3. *Do ſuch Penance as is done in the Church, that the Church may pray for you. Let none ſay, I repent in private; then to no purpoſe was it ſaid, Whatſoever you ſhall looſe upon Earth, ſhall be looſed in Heaven; Then to no purpoſe were the Keys given to the Church of God.*

In the ſame Age, St. *Leo, Ep.* 82. *Jeſus Chriſt, Mediator between God and Man, hath given his Power to the Miniſters of the Church to appoint Penance for thoſe who confeſs, and receive them to the Participation of the Sacraments by the Door of Reconciliation.*

Satisfaction, beſides true Contrition and Confeſſion, being required in the Sacrament of *Penance*, let us come thereto with a full

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and ſincere Purpoſe of accepting the ſame, making Reſtitution according to our Ability, and performing ſuch Works of Piety as ſhall be enjoin'd by our Confeſſor. *For if there be firſt a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not.* 1 Cor. 8. 12. God is willing to accept our imperfect Abilities according to the Largeneſs of our Heart, and not according to the Streightneſs of our Power. *Bring forth therefore Fruits meet for Repentance.* Mat. 3. 8. *Godly Sorrow worketh Repentance to Salvation not to be repented of.* 2 Cor. 7. 10. *The Sacrifices of God are a broken Spirit: a broken and a contrite Heart, O God, thou wilt not deſpiſe,* Pſal. 51. 17.

The ſixth Leſſon: Of Indulgences.

AFTER St. *Paul* had ordered the inceſtuous *Corinthian* to be excommunicated; leſt that Puniſhment ſhould drive him, being penitent, to Deſpair, by debarring him of the Benefit of the Sacraments for too long a Time, he remitted Part at the Interceſſion of the *Corinthians.*

The Church, in the primitive Times, for giving Sinners a true Senſe of Sin, appointed, by her *Canons*, certain Penances for enormous Sins, *viz.* for *Theft*, two Years Penance, ſeven for *Fornication*, eleven for *Perjury*, fifteen for *Adultery*, twenty for *Murder*,

Murder, the Term of Life for *Apoſtacy*; the Penitents were to ſtand in a penitential Habit at the Door of the Church, there to own their Sins, beg the Prayers of the Congregation, not being admitted to publick Prayers, or Sacraments; ſometimes to faſt with Bread and Water for ſo many Days, Months, Years, *&c.* a Mitigation of which Penances, for juſt Cauſes, as on account of Sickneſs, Perſecution, *&c.* was called an *Indulgence*, concerning which the Biſhop of *Meaux*, in his Expoſition of Chriſtian Doctrine, ſaith,

When the Church impoſeth upon Sinners painful and laborious Works, and they undergo them with Humility, this is call'd Satisfaction; *and when, regarding the Fervour of the Penitents, or ſome other good Works which ſhe has preſcribed them, ſhe pardoneth ſome Part of that Pain which is due to them, this is called* Indulgence; *concerning which the Council of* Trent *has defined, that the Power of granting Indulgences hath been given by Chriſt to the Church, and that the Uſe of them is beneficial to Salvation; in the Grant whereof, the Council deſires Moderation, according to the antient and approv'd Cuſtom of the Church, leſt through too much Facility the Church's Diſcipline be weakened; alſo forbiddeth all Abuſes in the Uſe thereof, as may be ſeen, Seſſ.* 25.

Whence 'tis evident, that Indulgences are not any Licence to commit Sin (as ſome Proteſtants

Proteſtants imagine) or Pardon of Sins paſt, but only a Releaſe of ſome temporal Puniſhment due to Sins repented of, confeſſed, and before pardoned, as to the Guilt, in and by the Sacrament of Penance.

As the Church, for the Good of the Flock, enjoineth penal Works when ſhe judgeth it expedient for her Childrens Good, like an indulgent Mother ſhe remitteth ſome Part thereof; which *Indulgence* the *Church* of *England*, or *Kirk* of *Scotland*, hath little Reaſon to blame, ſince both, even for Money, grant Diſpenſations, and remit Penalties, which is a kind of *Indulgence*, but ſuch as the Poor cannot gain.

For gaining an *Indulgence*, the Church ordinarily enjoins penitential Works, as Faſting, Prayer, giving Alms, Confeſſion, and Communion, eſpecially when the Indulgence is plenary, and granted to all, that all being encouraged, and united in penitential Works, the divine Mercy may be moved to pardon all Puniſhment due to Sin, through the abundant Merits of *Jeſus Chriſt*.

The ſeventh Leſſon: Of Extreme Unction.

THEY *anointed with Oil many that were ſick, and healed them.* Mark 6. 13. Whence venerable *Bede* ſaith, *'Tis manifeſt that this Cuſtom was delivered by the Apoſtles them-*

themſelves, that the Sick ſhould be anointed with Oil conſecrated by a Biſhop's Bleſſing. Of the conſtant Practice of the Church herein, St. *Auguſtine* ſpeaketh, *Serm.* 215. *de temp. When Sickneſs ſhall ſeize any, let him receive the Body and Blood of Chriſt; then let his Body be anointed, that what is writ may be fulfilled in him: Is any Man ſick among you, let him call for the Prieſts,* &c. Jam. 5. 14, *&c.*

This Sacrament is never given to any, but thoſe who are thought to be in danger of Death by Sickneſs, being particularly inſtituted for them by *Chriſt* our Saviour, to free them from Sin, and ſtrengthen them in their laſt Agony againſt the Aſſaults of the Devil, and Pains of Death, or to reſtore them to Health, if God ſee it expedient for them; who, while each Part is anointing, ſhould beg pardon for all Sins committed thereby, being reſign'd to God's holy Will, bleſs him for his Goodneſs, in affording them the Benefit of this holy Sacrament, mindful of Chriſt's Sufferings, and relying on his Merits, deſire with St. *Paul, to depart and to be with Chriſt.* Philip. 1. 23.

The eighth Leſſon: Of Holy Order.

THIS Sacrament Chriſt inſtituted for making and continuing fit Miniſters for teaching his Doctrine, adminiſtring the Sacraments, and ruling his Church, even till

till the End of the World; which Power can only be given by lawful Biſhops, who being appointed by the Holy Ghoſt *to feed the Church of God*, have ſucceſſively ordained others, as Occaſion from time to time required, according to the Power inveſted in them, whereof the Apoſtle makes mention in his *Epiſtle* to *Titus* a Biſhop: *For this Cauſe left I thee in* Crete, *that thou ſhouldeſt ſet in order the Things that are wanting, and ordain Elders in every City, as I had appointed thee.* Tit. 1. 5. *When they had ordained them Elders in every Church, and had prayed with Faſting, they commended them to the Lord, on whom they believed.* Acts 14. 23.

The Prieſthood of Chriſt being ſo holy a Function, to the end that the Exerciſe thereof might be performed more worthily, and with due Reſpect and Veneration, it was meet that in the regular Diſpoſition of the Church, there ſhould be different Orders of Miniſters ſo diſtributed that all, who by Tonſure are initiated for this Deſign, might aſcend by the leſs Orders to the greateſt, *viz. Prieſthood*, to which all the other Orders are ſubſervient; and tho' this Prieſthood is but one, and truly and properly a Sacrament, yet it has different Degrees of Dignity and Power; Biſhops are High-Prieſts, and above the reſt both in Power and Dignity, they being Rulers or Overſeers of the Church, *Acts* 20. 29. The Biſhop

ſhop of *Rome* is the Head, and Chief over all other Biſhops. Archbiſhops, Metropolitans, and Patriarchs, are only Degrees of Epiſcopal Power and Dignity. All Biſhops are Succeſſors to the Apoſtles, and have Power of confirming and ordaining, which the inferior Prieſts have not; therefore ſuch as were ordained by *Luther* or *Calvin*, who were no Biſhops, tho' the Fathers of all the different Sects of Proteſtants, could be neither Prieſts or Biſhops. That none but a Biſhop can ordain or conſecrate Prieſts or Biſhops, the Church of *England*, as well as the *Catholick Church* teacheth; the Fathers teach the ſame, *vide ſupra, p.* 156.

Tho' the Apoſtle declares Marriage *honourable in all*, Heb. 13. 4. conſequently not forbid by God to any of either Sex, he recommendeth a ſingle Life as the more perfect State to ſerve God in; ſaying, *I would have you without Carefulneſs: he that is unmarried careth for the Things that belong to the Lord, how he may pleaſe the Lord; but he that is married, careth for the Things that are of the World, how he may pleaſe his Wife. There is Difference alſo between a Wife and a Virgin: The unmarried Woman careth for the Things of the Lord, that ſhe may be holy both in Body and in Spirit; but ſhe that is married, careth for the Things of the World, how ſhe may pleaſe her Husband: and this I ſpeak for your own Profit, not that I may caſt a*

Snare

Snare upon you, but for that which is comely, and that you may attend upon the Lord without Diſtraction; whence he concludes, *he that ſtandeth ſtedfaſt in his Heart, having no Neceſſity, but hath Power over his own Will, and hath ſo decreed in his Heart, that he will keep his Virgin, doth well: ſo then, he that giveth her in Marriage, doth well, but he that giveth her not in Marriage, doth better.* 1 Cor. 7. 32, &c.

The Church compelleth none to be Prieſts, but having Power from Chriſt to enact Laws for the Government of the Flock to the Glory of God, has thought fit to admit none to the Prieſthood, but thoſe who voluntarily offering themſelves to that holy State and Function, ſolemnly promiſe to live chaſtly in a ſingle Life, that freed from the Diſtractions ariſing through a Concern for Wife and Children, they may the more freely apply themſelves to the Service of God; *No Man that warreth, entangleth himſelf with the Affairs of this Life, that he may pleaſe him who hath choſen him to be a Soldier; and if a Man alſo ſtrive for Maſteries, yet is he not crown'd, except he ſtrive lawfully.* 2 Tim. 2. 4, 5. Which they do not, who after being ordain'd Prieſts, violate their Promiſe made to God of Continency, and of chaſte living in a ſingle Life, which reſembleth the Life of the Bleſſed in Heaven, *who neither marry, nor are given in Marriage.* Luk. 20. 35.

Chriſt's Miniſters ſhould above all others be Imitators of their Lord, and think of no other Marriages than thoſe of the Lamb, to whoſe Service they have dedicated themſelves.

If God commanded the *Iſraelites* for a Preparation before the receiving the old Law, to abſtain for ſome time from Women, *Exod.* 19. 15. If *Ahimelech* having no common Bread would not give the hallowed to *David* and his Attendants, till he had aſſured him *of a truth, Women have been kept from us about theſe three Days*, 1 *Sam.* 21. 5. If Prieſts of the old Law, accuſtomed to miniſter by turns in the Tabernacle, came not at their Wives during their Miniſtration; if St. *Paul* exhorteth the married to refrain *with Conſent for a time, that ye may give yourſelves to Faſting and Prayer*, 1 Cor. 7. 5. Doth it not ſeem reaſonable, comely and decent, that the Prieſts of the new Law, who daily offer the virginal Body of Chriſt, ſhould contain themſelves in perpetual Chaſtity both in Mind and Body, without being diſtracted with the Care of a Wife, Children and Family, and always remain in the State moſt ſuitable to their Sacred Function?

Tho' married Perſons have been, and are ſtill in the *Greek* Church ordain'd Prieſts, yet it was never the Practice either of the *Greek* or *Latin* Church, for Biſhops or Prieſts to marry after their Ordination, as the Miniſters

niſters of the Church of *England* do, and may do, becauſe they are not truly Prieſts according to Chriſt's Inſtitution, for offering Sacrifice, as witneſs the Fathers.

Origen, in the Beginning of the third Age, *Hom.* 23. *in Lib. Num. He only is fit to offer continual Sacrifice, who has conſecrated himſelf to perpetual Chaſtity.*

In the fourth Age, St. *Epiphanius*, *Hær.* 59. *He that lives as an Husband with his Wife, tho' he never was twice married, is not admitted by the Church to the Order of Deacon, Prieſt, Biſhop, or even Sub-deacon; but only he who either breaks off all Commerce with his Wife, or is depriv'd of her by Death.*

In the fourth and fifth Age, St. *Jerome*, *Ep.* 50. *The Apoſtles either were Virgins, or they who were married, had no Commerce with their Wives. Biſhops, Prieſts, or Deacons are either choſen Virgins, or Widowers, or at leaſt abſtain from their Wives after Prieſthood, as long as they live.*

As to thoſe conſecrated to God by ſolemn Vows, the Fathers in the general Council of *Calcedon*, *Can.* 5. order, *If any Virgin ſhall have dedicated herſelf to God, in like manner a Monk, 'tis not lawful for them to marry; and if they be found ſo doing, let them remain excommunicated.*

This Council was held in the Year 451, conſiſting of 520 Biſhops; which Council being allowed of by the Church of *England*,

ſhe ſhould not blame God's Church for enacting what this Council approved, but herſelf for ſeparating from the Faith and Diſcipline thereof, and countenancing the Breach of moſt ſolemn Vows. The pretended Reformation's Propagation may truly be aſcribed to *Luther* and *Kate Boren*, who having forſaken their Monaſteries, and broke their Religious Vows, fell into the lewd and ſacrilegious Embraces of each other, and their deteſtable Example drew Numbers of others like themſelves to do the ſame.

The ninth Leſſon: Of the Sacrament of Marriage.

MArriage was inſtituted by God in *Paradiſe* between *Adam* and *Eve*, as the only lawful Means for the Propagation of Mankind, which had the Bleſſing of God for that End, *Male and Female created he them; and God bleſſed them, and God ſaid unto them, be fruitful, and multiply, and repleniſh the Earth.* Gen. 1. 27, 28. This Bleſſing was given to them when in the State of Grace, Innocence, and original Juſtice, when there was no need of Sacraments; and tho' they ſoon loſt this happy State, the Bleſſing had its Effect in their numerous Progeny, which coming from an Head vitiated, became infected with original Sin: *Who can bring a clean Thing out of*

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an unclean? Job 14. 4. For delivering us from which, *Chriſt Jeſus* became Man, and for communicating to us his holy Grace, inſtituted the Chriſtian Sacraments; the laſt of which, *Matrimony*, is a lawful Contract between one ſingle Man and one ſingle Woman, made by mutual Conſent, giving and taking each other for Husband and Wife for the Procreation of Children, and their Education in the Knowledge, Fear, and Love of God; whereunto for enabling the Parents, Chriſt made that Contract a *Sacrament*, for giving them Grace to live comfortably, to love one the other, to ſupport the Difficulties of their State. *This is a great Myſtery*, (Sacrament,) *Eph.* 5. 32.

Let Husband and Wife conſider, that each hath ſuch an incommunicable Right to each other, as cannot be made over to any other, without being guilty of the great Sin of *Adultery*, which excludeth from Heaven. 1 *Cor.* 6. 9.

The married being inſeparable but by Death, 'tis their mutual Intereſt, as well as Duty, to ſtrive to outdo each other in conjugal Love and Fidelity: *Wives ſubmit yourſelves unto your own Husbands, as it is fit in the Lord. Husbands love your Wives, and be not bitter againſt them.* Col. 3. 18, 19. All the Difficulties of a married State, a true Love for each other, by God's Grace, can overcome; which mutual Love, no Difference of

Humour, no Deformity, no Sickneſs, nor any thing whatſoever ſhould leſſen, conſidering their perpetual Obligation of being a mutual Help, and procuring to each other the true and real Bleſſings of this Life, and the Life to come.

The Third Part: *Of Prayer.*

OUR greateſt Concern is the Salvation of our Souls, for ſecuring which, *Prayer* is neceſſary, being a Means appointed by God for obtaining his Grace, and Relief in all our Neceſſities.

Not being able to do any Thing as of ourſelves, we muſt have recourſe to God for Aſſiſtance, who is ready to give it, if we neglect not to ask it as we ought. *Ask, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.* Mat. 7. 7. If we neglect the Duty of *Prayer*, or careleſly perform it, we do *the Work of the Lord deceitfully* (or negligently) *Jerem.* 48. 10. ſuch *ask and receive not, becauſe they ask amiſs.* Jam. 4. 3.

Prayer, the Cry of an Heart ſenſible of its Miſery, and earneſtly deſiring to be delivered, will avail nothing, unleſs it be accompanied with a lively and true Faith; *What things ſoever ye deſire when ye pray, believe*

lieve that ye receive them, and ye ſhall have them. Mark 11. 24. provided they tend to the Glory of God, and be asked with a Will reſigned to the Will of God, and with Deteſtation of all Sin. *God heareth not Sinners; but if a Man be a Worſhipper of God, and doth his Will, him he heareth.* Joh. 9. 31. *If ye abide in me, and my Words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you.* Joh. 15. 7. *The Prayer of the Humble pierceth the Clouds.* Eccleſ. 35. 17. Humble and fervent Prayer purgeth the Soul from Sin, ſatisfieth for its Puniſhment, atones for paſt Neglects, obtains God's holy Grace, extinguiſheth evil Concupiſcence, allays the Paſſions of the Mind, overcomes Temptations, vanquiſheth Enemies, ſweeteneth Calamities, drives away Sorrow, begetteth Cheerfulneſs, procures Peace, unites to God the humble Supplicant, and raiſeth him by Perſeverance to Glory, to the Fellowſhip of Angels, the Preſence and Sight even of God.

Vocal Prayer is an exterior Addreſs by Words to God, either in the publick Service of the Church, or elſewhere at any time. Inward Diſcourſe with God by Prayer, pious Thoughts, and inflamed Affections, is called *mental Prayer*: either Sort may be profitably uſed at any Time, or Place, by any; from the Uſe of one of which kinds of Prayer, no Perſon of Underſtanding, in what

what Circumſtances ſoever, is excuſed; for a Man in Chains, in the Galleys, or a Dungeon, hath his Thoughts at liberty, whereby he may call upon God, as did the three Children in the fiery Furnace, *Dan.* 3. as Chriſt, his Apoſtles, and Martyrs have done in the height of their Torments. *In the Day of my Trouble I will call upon thee; for thou wilt anſwer me.* Pſal. 86. 7.

Mental Prayer or *Meditation*, is an inward ſerious Reflection upon God's Power, Goodneſs, Juſtice, Mercy, or any of the divine Attributes, our Creation, Preſervation, Redemption, Vocation to Chriſtianity; Juſtification, Ingratitude to God, Death, Judgment, Hell, Heaven, the Grievouſneſs of Sin, and of our Sins in particular; the Birth, Life, Actions, Miracles, Paſſion, Death, Reſurrection, Aſcenſion of *Jeſus Chriſt*, &c. Faith, Hope, Charity, the Love of God and our Neighbour, Patience, Humility, *&c.* The eight Beatitudes, the Articles of the Creed, the Ten Commandments, the Seven Petitions of the Lord's Prayer; on any one of theſe, or ſuch like Subjects, if you would meditate, place thy ſelf as if in God's Preſence, by a lively Faith bend thy Affections entirely towards him, and humble thy ſelf, as unworthy to be before him; then read with Attention the Points of thy Meditation, reflect a while thereon, and having raiſed in thy Soul ſuch holy Affections, and pious Motions, as may give thee a Diſguſt

of

of all the World, and create in thee an ardent Desire of Things eternal, conclude with Resolutions of ever continuing united to God, with Thanksgiving and Prayer for all Blessings.

Beginners may meditate by reading some pious Book leisurely and with Attention, endeavouring to comprehend what they read, imagining God speaking to them thereby; and when they light upon something that touches them in particular, agreeth with their Disposition, or answereth their present Wants, let them make particular Reflections thereon; if they meet with something that blames their former Conduct, let them humble themselves before God, implore his Mercy and resolve to amend, begging God's holy Grace for that End. The following Meditations, I hope, may move and instruct the Reader how to meditate on any other pious Subject.

The first Meditation: Of Judas *betraying and selling our Saviour.*

CONsider the Person sold, *Christ the Son of the eternal Father, Lord, and Master of all Things*, admire how the Monarch of Heaven and Earth humbled himself so low for thy Sake, and thou, Dust and Ashes, dost not for his Sake perform one Act of Humility, but always standest upon Points of

of Honour, and arrogateſt to thy ſelf more than thy Due.

Conſider with what Patience our Lord bare ſo foul a Treaſon in his Diſciple, and lament thy Impatience at any ſmall Matter which ſuiteth not with thy Fancy; and that thou canſt not diſcover a little Imperfection in thy Neighbour, without falling into Choler, and Reproaches.

Conſider the Perſon that ſold our Saviour was a beloved Diſciple, on whom our Lord had conferred many Favours, and from hence gather what Need thou haſt of God's Aſſiſtance, and of the Gift of Perſeverance in good Works; thou, who haſt not received ſo many Graces and Favours as *Judas*, who having began well, could not perſevere, altho' he was in a Family ſo holy, in Company ſo exemplary, and in the School of ſo perfect a Maſter. Lament that thou haſt ſo often ſold thy Soul, yea, and even Chriſt himſelf for a leſs Price than did *Judas*, that thou couldſt more eſteem a momentary Satisfaction, a licentious Will, than thy Redeemer! Lament, wretched Sinner, lament thy Life paſt, deteſt thy Ingratitude to ſo merciful a Lord, and beſeech him with Fervour to pardon thee, ſaying, *Have Mercy upon me, O Lord, have Compaſſion on this penitent Sinner, who with Grief and Contrition flies to thee.*

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The ſecond Meditation: Of the laſt Supper.

CONſider how our Saviour ſent St. *Peter*, and St. *John* from *Bethany* to *Jeruſalem*, to procure a Place wherein to keep the Paſſover, and to eat his laſt Supper with his Apoſtles.

Admire the Poverty of our Saviour, who being the Lord of Heaven and Earth, had not ſo much as an Houſe wherein to retire with his Friends and Servants: *Foxes have Holes, and Birds of the Air have Neſts, but the Son of Man hath not where to lay his Head.* Reflect on thy ſelf who art not ſatisfied without all poſſible Accommodation, and complaineſt upon every trifling Inconveniency: *Chriſt* would poſſeſs nothing in this World, to teach us to place our whole Heart upon heavenly Treaſures.

Reflect how thy Affections are engaged to earthly periſhable Things; beſeech our Lord to withdraw thy Affections from them, and make uſe of them only ſo far as they may be advantageous to thee for attaining the Joys of Heaven.

Conſider the Sweetneſs of our Lord, who neither reviled, nor reprehended the Traytor *Judas*.

Reflect on the Hardneſs of thy Heart, which for the leaſt Diſtaſte ſwells with Rancour, and reſolveth never to pardon; be aſhamed

aſhamed that thou haſt no Inclination to reconcile thy ſelf with him who hath offended thee, but continueſt obſtinate in thy Diſdain, not holding him worthy of a Word from thy exaſperated Breaſt.

Grieve for all the Sins and Imperfections of thy Life paſt in this Particular, and propoſe to become more placable towards thine Enemies, that thou mayeſt the more eaſily obtain Pardon of thine own Sins.

Supper being ended, our Lord lifted his Eyes to Heaven, and gave Thanks to his eternal Father, to teach us, that whatſoever we have or enjoy in this World, are beſtowed upon us by God without any Merit on our part.

Conſider if at any Time of the Day thou doſt elevate thine Eyes and Heart to Heaven, how oft haſt thou deſerved that God ſhould withdraw his liberal Hand, and inſtead of opening it to enrich thee with Graces and Favours, ſhut it up and chaſtize thee with Famine, Peſtilence, *&c.*

Reſolve to be more grateful to his Divine Majeſty, employing thy ſelf with more Fervour and Diligence in Thankſgiving, in devout and pious Exerciſes.

The

The third Meditation: Chriſt *waſheth the Feet of his Diſciples.*

OUR Lord intending to inſtitute the moſt holy Sacrament of his Body and Blood, would firſt waſh the Feet of his Apoſtles; laying aſide his Garments, he took a Towel and girded himſelf; after that he poureth Water into a Baſon, and began to put his humble Deſign in practice.

Stand amaz'd at this Humility; the King of Heaven, before whom the Angels and Powers tremble, proſtrate on the Ground at the Feet of poor Fiſhermen, kneeling before the Traytor *Judas.*

Is it poſſible, that thou wretched Sinner canſt hereafter be arrogant, and prefer thy ſelf before others (who at the leaſt are of the ſame Nature with thee) ſeeing ſo dreadful a Majeſty in Form of a moſt abject Servant, and in an Employment ſo mean?

Conſider *Chriſt*'s Anſwer to St. *Peter*, when he refuſed that his Divine Majeſty ſhould condeſcend to waſh his Feet; *If I waſh thee not, thou haſt no Part with me:* Learn to ſuffer thy ſelf to be waſhed, by duly frequenting the Sacrament of Penance; make no Reſiſtance to the good Counſels and Exhortations of thy ſpiritual Director, ſeek to put God's holy Inſpirations in practice; for the Time will come, when thou

ſhalt wiſh to have done much, and wilt be able to work no more.

Beſeech God to give thee true Contrition for thy Sins, and a Flood of Tears wherewith to lament them, that thy Soul cleanſed and purified may have part with thy Redeemer in Paradiſe.

Conſider the Words of our Lord to his Diſciples, having waſhed their Feet; *I have given you an Example, that ye ſhould do as I have done to you.* As if he had ſaid, as I, your God, your Lord, your Maſter, have humbled my ſelf to you, my Creatures, my Servants, my Diſciples; ſo ought you to humble your ſelves not only to your Superiors or Equals, but even to your Inferiors; for in this conſiſteth true Humility.

Reflect upon the evil Example thou haſt given in this Particular to thoſe of thy Houſe, and others.

Pray for Grace to keep thy ſelf humble, that by thy holy Life and Converſation, thou mayſt give Light to all about thee.

Conclude with ſome Act of Humility, in imitation of the bleſſed *Jeſus.*

The fourth Meditation: Of the Inſtitution of the Bleſſed Sacrament.

CHRIST having waſhed the Feet of his Diſciples, and ſeeing the Hour of his being betrayed, and Death draw near, found

found a Way to remain with his Spouſe, the Church, by inſtituting the bleſſed Sacrament of the Altar.

Wherefore having taken Bread, he gave Thanks, bleſt it, brake it, and gave to his Diſciples, ſaying, *Take, eat, this is my Body.*

Conſider that our Lord would have the waſhing of his Diſciples Feet precede this bleſſed Sacrament, to teach thee, that when thou approacheſt this holy Banquet, you muſt firſt waſh your Soul by a good Confeſſion, and with Tears of Contrition for thy grievous Offences.

Reflect how oft thou haſt unworthily received this deſigned Nouriſhment of thy Soul.

Chriſt breaks the Bread to inſtruct thee, that a good Preparation to this holy Banquet, is to perform ſome Act of Mortification.

Examine whether this be thy Cuſtom.

Conſider that our Lord would herein make uſe of Bread, becauſe as Bread is the daily Food of every Perſon, each ought ſo to live, that every Day he may be worthy to communicate, in Imitation of the primitive Chriſtians.

Reflect on the Manner of thy Life, whether it be ſuch as may render thee worthy to be daily ſuſtain'd with his moſt holy Body.

Reſolve to baniſh from thy ſelf all Things and Perſons, which have hitherto hindred

thee from more frequently uniting thy ſelf with Chriſt; and if thou canſt not of thy ſelf find the Way, open thy Conſcience to him, who has the Care of thy Soul; for he, with the Help of God, will teach thee how thou art to walk in the Way of Chriſtian Perfection.

Conſider the Exceſs of our Lord's Love to Mankind, ſince, while Men were conſpiring to take away his Life, he was providing for them this Food of eternal Life.

Lament thy miſerable Condition, and reſolve to be aſſiduous in thy Devotions, notwithſtanding all the Difficulties which may preſent themſelves to divert thee.

The fifth Meditation: Of what we ought to do after Communion.

CONSIDER our Lord's Words to his Apoſtles, after he had communicated them; *As often as ye do this, do it in Remembrance of me.* As if he had ſaid, Chriſtian, the only Sign of Gratitude, which I expect from you for ſo many Favours, even the laying down my Life for thee, is, that you remember my Paſſion when you receive my Body and Blood.

With Confuſion of Face condemn thy Ingratitude, and purpoſe at every Communion to remember thy Lord's Paſſion, and render him moſt humble Thanks for ſo great a Benefit.

Conſider

Conſider the tender Love of our bleſſed Saviour, in giving thee all he was able to give thee, which was himſelf, to the end thou ſhouldſt give thy ſelf intirely to him.

O how niggardly haſt thou hitherto been towards God! how many Diviſions haſt thou made of thy Heart, giving Part of it to the World and its Vanities; Part to the Enemy of thy Soul, by conſenting to his Inſtigations; and Part to thy Senſes, following thy own Fancy and brutiſh Senſuality, not rendring to God, the true Maſter of thy Heart, the leaſt Honour.

Reſolve to give thy ſelf to God, who was never ſatisfied till the laſt Drop of his Blood was ſpilt for thee, and would make himſelf Food to unite himſelf to thee, to remain and inhabit within thee.

Know, as thy deareſt Lord teaches, *No Man can ſerve two Maſters; you cannot ſerve God and Mammon.* Chaſe then from thee any other that would command in thy Heart, to the end that his Divine Majeſty entring, may reſt there, and beautify and enrich it with all Vertues.

Conſider that the proper Effect of this Sacrament is to transform Man into God, making him like to himſelf; ſo when thou approacheſt to receive this ſpiritual and divine Food, think that the Intention of our Saviour in giving himſelf to us in this Sacrament, is to transform Man into God, that

is, to render us like himſelf; patient, obedient, chaſte, and charitable like him.

Be aſhamed to find after ſo many Communions, thy Tongue as licentious, thy Heart as malicious, thy Mind as full of impertinent Thoughts as before.

Keep thy ſelf on the Day of thy Communion from all vain, idle, and facetious Diſcourſe, and avoid all manner of Sin. Read ſpiritual Books, be attentive to Prayer, affect Solitude, conſider, and reſolve to pleaſe a Benefactor who comes to viſit thee ſo unworthy a Creature.

The ſixth Meditation: Chriſt goeth into the Garden.

JESUS, our Lord, thro' Apprehenſion of any Danger whatſoever, would never omit his good and laudable Exerciſes; after Supper he went into the Garden to Prayer, tho' he knew that there he was to be taken, bound, and hurried away to an ignominious cruel Death.

Here accuſe and blame thy ſelf for thy Tepidity and Negligence, ſince for every trivial Occaſion thou neglecteſt thy Prayers, and forgetteſt thy holy Exerciſes; which is directly contrary to what thou oughteſt to do, ſince the heavier thy Employment is, the more carefully oughteſt thou to recur to God for Aſſiſtance.

Reſolve

Reſolve to be more punctual and fervent in thy ſpiritual Exerciſes, accommodating thy ſelf in ſuch manner to thy Time and Buſineſs, that thou mayſt never omit thy Devotions.

Conſider the Time and Place, which our Saviour choſe to make his Prayer in; the Time about Midnight, the Place private; to teach us, that when we deſire to unite ourſelves with God, we ought to withdraw ourſelves from Company, avoid all Things which may diſtract the Mind, and fill it with vain and impertinent Amuſements.

Conſider in what manner thou prayeſt, and with what Recollection, and wonder not if thou haſt no ſpiritual Conſolation, or Senſe of Devotion, ſince thou prayeſt by Cuſtom, or as we ſay, by Rote, without retiring or taking care to avoid Diſtraction.

Purpoſe to recollect thy ſelf better hereafter, and accuſtom thy ſelf to greater Reverence, Reſpect, and Devotion in thy ſpiritual Exerciſes.

Conſider how our Saviour, being come to the Garden, ſeparated himſelf from his Diſciples, and began to be very ſad and penſive.

The Cauſe of ſuch deep Affliction, and exceſſive Sadneſs in our Saviour, who is the Joy of Heaven, was the lively Apprehenſion he had of the Sins of all Mankind paſt, preſent, and to come, and his Foreſight

ſight of the Behaviour and baſe Ingratitude of many Chriſtians, who would little or nothing eſteem his ſo great Sufferings.

Stir up in thy ſelf Affections of Sorrow and Sadneſs for theſe Pains and Afflictions of Chriſt, ſince thou by the Multitude of thy Sins haſt brought them upon him.

Reſolve to avoid and deteſt Sin; begin now with an Act of Contrition, bewailing thy paſt Offences, and purpoſing by the Grace of *Chriſt Jeſus* thy Redeemer never to offend him again.

The ſeventh Meditation: Of Chriſt's Prayer in the Garden.

CHRIST makes his Prayer to his eternal Father, proſtrate with his Face upon the Ground, to teach thee the Reverence, Reſpect, Attention, and Humility, which thou art to uſe in the Preſence of God, when thou compoſeſt thy ſelf to Prayer; and to give thee an Example of Recollection and Solitude, he would ſeparate himſelf even from his three beloved Diſciples.

Reflect upon thy Manner of praying, and with how little Reverence thou dareſt appear in the Preſence of God, ſometimes gazing about thee, other times half aſleep, lazy, and without the leaſt Spark of Devotion.

tion. Wert thou in Diſcourſe with one of thy Equals, thou wouldſt be more civil, adviſed, attentive, and preſent to thy ſelf.

Be ſorry for ſuch paſt Offences, and purpoſe to pray with more Fervour, Reverence, Humility, Attention, and as much Solitude as thy Condition will permit.

Conſider the Words uttered by our Lord in this Prayer; *O! my Father, if it be poſſible let this Cup paſs from me, nevertheleſs not as I will, but as thou wilt:* which ſhew the Confidence thou oughteſt to place in God when thou prayeſt, acknowledging him thy Father, who deſires nothing but to heap his Bleſſings upon thee; and further teach thee to deny thy own Will, and reſign thy ſelf in all things to the Good Pleaſure of his Divine Majeſty.

Conſider the Devotion, Tears, and Goodneſs of our Saviour; weigh well his Afflictions in ſo diſaſterous a Condition, ſeeing his eternal Father vouchſafed him no Anſwer, his Enemies drew near him; yet in ſuch a Torrent of Afflictions he ſtill perſevered in Prayer; yea, tho' he was ſure not to be heard, he reiterated divers times his Prayer for Deliverance from the bitter Cup of his Paſſion.

Learn from this not to forſake thy Prayers when thou findeſt therein no Conſolation; for the true Fruit of Prayer is to

pleaſe

pleaſe God, and to obtain rather Compunction than Conſolation.

Learn alſo that the only Remedy againſt Grief and Sadneſs, is not Diſcourſe, Company or Wine; but to proſtrate thy ſelf in the Preſence of God, and to pour out thy Soul in Solitude before him.

Learn farther, that thou art not to be troubled, and afflict thy ſelf when our Lord ſhall not hear thee, nor ſpeedily grant what thou deſireſt; for if the bleſſed Jeſus, in his Agony, ſo oft repeated his Prayer, what wonder is it, if the Requeſt of ſo grievous a Sinner as thou be denied or prolong'd?

Learn that many times our Lord will not give thee Conſolation in thy Prayer, nor Relief in thy Diſtreſs, to the end thou mayeſt know the Need thou haſt to recur to him with Patience and Perſeverance.

Our bleſſed Lord's Prayer was attentive, fervent, and perſeverant, accompanied with Reverence in the Inclination of his Body, and in the Humility of his Soul; *In the Day of his Fleſh, he offered Prayers and Supplications, which were heard for the Reverence of them.*

His Attention regarded the Perſon prayed to; *O! my eternal Father, if it be poſſible, (and all Things are poſſible to thee.)* He was attentive to the Matter of his Prayer, which was his Paſſion; *Let this Cup paſs from me.*

O!

O! how his Thoughts were fixed on the Cup full of the Wine of Indignation, full of the Dregs of Sin. Here behold a Conflict between Nature and Grace, the Reluctance of Fleſh and Blood, and a Will reſigned to that of his eternal Father: he applies it to his Senſes; he ſmells in it the Odor of Death and the Grave; he taſtes it, and finds it a Potion bitter as Death; he ſees in it all the Deformities of an ignominious Croſs; he feels it work already in every Part and Vein of his trembling Body.

The Attention of this Prayer is followed with a quick Apprehenſion, and certainly there never was in the Soul of Man a more violent Motion; the Sins of all Men, with which his Soul was engaged, make him appear in the ſight of Heaven like a Leper ſtruck by the Hand of God: Here he views the baſe Uſage and opprobrious Death preparing for him, which ſink his Soul into an Abyſs of Sorrow; on the other ſide, his Love to Mankind kindled in his Breaſt an invincible Flame, which by a ſtrange Chymiſtry diſtilled his Heart into a Sweat of Blood, which through the Pores of his Fleſh water'd the Ground, changing his whole Body into Eyes to weep Tears of Blood for us ungrateful Sinners.

Contemplate here a while on thy bleſſed Redeemer bath'd in his own Blood, which

by a Prodigy of Nature, found a Paſſage through his dilated Pores to thee.

Meditate on this laſt Conflict between Love and Fear, between God and Man; fain would he prevail on his Father to take away the bitter Chalice, yet fain would he accompliſh Man's Redemption. *Let my Juſtice*, ſaith the eternal Father, *take vengeance upon the ſinful World if I ſpare thee*; whereunto *Jeſus* replied, *Not ſo, not my Will, O eternal Father, but thine be done.*

Then repreſenting to himſelf the Affronts, Tribulations and Pains he was to ſuffer in the ſhort remaining Space of his Life, he was ſeized with ſo bitter an Agony, that he fainted and fell to the Earth, as in the Pangs of Death.

Compaſſionate thy Lord, for thy Sins abandon'd by all, in the open Field, late in the Night, proſtrate upon the Earth, tired, panting, agonizing.

Contemplate on the Sharpneſs of the Pains of Chriſt, ſince the Apprehenſion of them alone made him ſweat Blood.

Jeſus having been long in Prayer, at length appeared unto him an Angel ſent from his eternal Father to comfort him, like as when he had faſted in the Deſart, and conquered the Enemy of Mankind, Angels were ſent by his bleſſed Father to miniſter to him. Meditate on the Providence of God, who ſometimes, to increaſe our Patience and Confor-

Conformity to his bleſſed Will, ſeems not to hear, yet in the End never fails to relieve and comfort ſuch as confide in him, and perſevere in Prayer.

The eighth Meditation: Jeſus *having finiſhed his Prayer, goes to meet his Enemies.*

OUR Saviour knowing it was the Will of his eternal Father, that he ſhould die, riſes from Prayer, and goes to awake his Diſciples, ſaying, *Come, riſe, let us go, the Hour in which I am to be betrayed is come.*

Behold with what Chearfulneſs Jeſus haſtens to the Execution of his bleſſed Father's Will, with what Courage he meets the Scourges, Thorns, Nails, Croſs and Death prepared for him. Hence learn to ſubmit to Tribulations and Mortifications, nay Death, and receive them from the Hand of of God, without repining.

As our Lord was ſo ſpeaking, the Traytor *Judas* appeared with a Band of Soldiers; and left in the dark they ſhould miſtake ſome other for our Lord, he gave them this Sign; *Whomſoever I ſhall kiſs, apprehend him, and lead him carefully away.*

Conſider into what a Depth of Miſery this Wretch plunged himſelf, by neglecting to reſiſt the firſt Aſſaults of Avarice, and ſeparating himſelf from his Maſter. See how neceſſary it is to oppoſe the Beginnings of Sin, which then appear weak, but in time

become powerful, possess the Heart, grow up into Habits, and precipitate the Soul into Misery.

Behold how good it is to keep thy Soul close to God, and how dangerous to discontinue pious Exercises, the Sacraments, Prayer, and Conversation with devout Persons.

Apprehend the Terror of God's Judgments, beseech him never to forsake thee, but to afford thee Grace to love and follow Vertue, to abhor and avoid all Sin and Inducements thereto.

Consider the Perfidiousness of *Judas*, who disguised his Treason with a Sign of Peace, and the Meekness of our Saviour in receiving his Kiss, and stiling him *Friend*. Hence learn how to carry thy self towards thy Enemy; be sorry for thy impatient, offensive and provoking Words, and thy Backwardness in pardoning; purpose to amend, by rendring Good for Evil.

Since Jesus refused not a Kiss from *Judas*, much less will he refuse one from thee, tho' a Sinner, if thou wilt resolve to reconcile thy self to him; here kiss thy Saviour's Feet, and beseech him never more to let thee wander from him, but to inflame thee with his sacred Love, that thou may'st daily advance in Holiness.

The ninth Meditation: The Band approach to apprehend Jeſus.

THE Civil Magiſtrates coming near the Garden, our Saviour went to meet them, and ſaid, *Whom ſeek ye?* They anſwered, *Jeſus of Nazareth*; he replied, *I am he.* At which Words they all fell to the Ground as dead Men. This he did to ſhew what he could do, that they might recollect themſelves, and repent of their wicked Deſign. Whence thou mayſt gather, that many times our Lord ſends us Afflictions, Sickneſs and Perſecutions to move us to Repentance; likewiſe how eaſily our Lord can chaſtize and reduce us to nothing.

Call often to mind theſe Words of our Saviour, *I am he*; eſpecially when thou art going about any ſinful Deſign, and I aſſure my ſelf thou wilt turn back; if thou conſidereſt that thou art going againſt that Lord, who can puniſh thee, and ſtrike thee even to the Centre of the Earth at his Pleaſure.

Conſider the Charity of our Lord, who having given leave to theſe Men to riſe again, took no care at all of himſelf, but had Regard to his Apoſtles, commanding them to be left at liberty, with theſe Words, *If you ſeek me, ſuffer theſe to go their ways.*

Conſider the Fatherly Tenderneſs of our Lord in the midſt of ſo great Afflictions, more mindful of his Neighbour than of himſelf. In that Moment he was alſo mindful of thee, reſolving to ſhed his Blood to the end thou mightſt be ſecure from eternal Pains, he was pleaſed by his grievous Sufferings to render thee capable of enjoying the Glory of Paradiſe.

Conſider how theſe Miniſters, having obtain'd Leave from our Saviour, ſeized upon the meek Lamb, heaping upon him all imaginable Affronts and Injuries; which St. *Peter* ſeeing, drew his Sword and cut off *Malchus*'s Ear, for which his Maſter reprehended him, and miraculouſly healed the Wound.

Hence learn to render Good for Evil, in Imitation of this divine Pattern, who not only forbad thoſe to be moleſted who treated him ſo barbarouſly, but beſtowed his Bleſſing upon them in the Inſtant they were acting againſt his Life: The ſame hath he done a thouſand times to thee, whilſt thou his Enemy didſt wander after thine own Inventions, heaping Iniquity upon Iniquity, yet he not only preſerved thee in Life, but alſo conferred many Bleſſings upon thee. Beſeech him to heal thy Soul, that thou mayſt hearken to his holy Inſpirations and obey his divine Precepts.

The

The tenth Meditation: Of the Apprehending of our Lord.

CONſider our Saviour's Words to thoſe who laid Hands upon him to bind him; *Are ye come forth as againſt a Thief, with Swords and Staves to take me; I was daily with you teaching in the Temple, and ye took me not?*

Hence learn to be more meek, and tractable, eſpecially when Buſineſs goes contrary; grieve for the Paſſions into which thou falleſt upon the leaſt Contradiction; beg Grace of God, that thou mayſt never run into Extravagancies, but contain thy ſelf in a holy Calmneſs of Mind in what State ſoever he ſhall place thee.

Conſider that our Lord having ſpoken theſe Words, they apprehended him, and bound him with Cords, as a Thief or Murderer.

Reſolve to give thy ſelf entirely to thy Saviour *Jeſus*, who has ſo long ſtood knocking at the Door of thy Heart, with an ardent Deſire to unite thee to him. Render thy ſelf to him, who abandon'd himſelf to ſo many Pains and Torments for thee; and having ſo delivered thy ſelf up to him, ſay, with Fervour of Spirit, Bind my Memory, O Lord, with the Cord of thy ſacred Love, that I may never forget the many Graces thou

art pleaſed every Day to confer upon me; Bind my Eyes, that they may never behold any unlawful Object; my Tongue, that it may never murmure or detract, but be ever imployed in praiſing thy holy Name; my Feet, that they may never wander out of the Way of thy holy Commandments; finally, Bind me both Body and Soul, that I may never move towards any thing that may diſpleaſe thee.

Our Saviour being bound, was dragg'd along, the Multitude reviling him, and uttering ſuch Reproaches and Blaſphemies againſt him, as their Malice ſuggeſted.

Admire the Humility of the bleſſed *Jeſus*, humbling himſelf at the Feet of the Scum of the People; lately he waſhed and kiſs'd his Diſciples Feet, now he ſuffers himſelf to be trampled on. Now, devout Soul, if thou ſhouldſt ſee this done to a Prince, or ſome Perſon of Diſtinction, certainly thou wouldeſt ſtand amazed; but to ſee thy Lord, the God of Heaven and Earth, trampled upon by the Baſeneſs of his Creatures, how great ought thy Aſtoniſhment to be?

Purpoſe to perform this Day ſome Act of Humility, that thou mayſt reſemble thy Lord, who gave thee ſo many Examples of this Virtue in the whole Courſe of his Life, and particularly in the time of his Paſſion.

The

The eleventh Meditation: Of the Flight of his Apoſtles.

THE Apoſtles ſeeing their Maſter bound, took flight, and abandon'd him to the Cruelty of his Enemies.

Conſider the Weakneſs of theſe Diſciples in regard of their Lord, from whom they had received ſo many Favours, their Puſillanimity in not ſuffering for that God who had promiſed them an Eternity of Glory.

Reflect on the many Favours and Benefits which God has beſtowed upon thee, not only in general, as thy Creation, Redemption, continual Conſervation, *&c.* but alſo in particular, as thy Health, Gifts of Nature, Wealth, good Inſpirations, and infinite others which thou knoweſt not; and on the other ſide, upon thy grievous Ingratitude towards ſo bountiful a Lord.

Bluſh for Shame, ungrateful Soldier, who in ſo many Years haſt not advanced one Step to follow thy Captain *Jeſus Chriſt* in his Sufferings, yet pretendeſt to partake with him in his Glory.

Meditate on the Grief of Jeſus, forſaken by his own Apoſtles, which in all probability was greater than the Pain cauſed by the Buffets and Injuries he received; ſince a little Unkindneſs from a Friend is more inſup-

inſupportable than a Wound from a profeſs'd Enemy.

Conſider the Diſtaſte thou giveſt to God by thy Sins, which diſpleaſe him much more than the Offences of thoſe whom he has not endued with ſo much Knowledge. Bewail thy Ingratitude, ſince having Opportunity to ſerve God, Provocation to praiſe him, infinite Obligations to retain him ever in thy Heart; yet upon every ſlight occaſion abandoneſt him. Beg pardon of his Divine Majeſty for thy ill Correſpondence with his Gracé; reſolve never to depart from him, but to love and accompany him in Tribulation, that thou mayſt partake of his Glory.

Conſider the rare Example of Patience given thee by thy Redeemer, who altho' he conceived ſo much Grief to ſee himſelf forſaken, yet complains not, ſpeaks not ill of, nor reproaches them.

Admire this ineſtimable Virtue in thy bleſſed Maſter; reflect on thy ſelf how ſenſible thou art, if thy Servants, Children, Friends, or thoſe whom thou haſt obliged, comply not with thee, or ſhew thee not that Reſpect which thou pretendeſt to be thy Due; conſider how hardly thou ſpeakeſt of, and how ſharply thou reproacheſt them: be aſhamed to have learn'd yet nothing in the School of Chriſt; be aſtoniſh'd at thy ſelf for being a Chriſtian only in Name;

Name; reſolve to be more meek, mild and loving to all.

The twelfth Meditation: Jeſus *is led before* Annas.

OUR Lord was led by Night to the Houſe of the Prieſt *Annas*, altho' he had not Authority to judge him.

Conſider the Cruelty of the *Jews*, never ſatisfied with perſecuting him: What Injuries, both by Word and Deed, did this Lord of Majeſty receive in the Houſe of *Annas?* Conſider his Silence and Meekneſs amidſt ſuch provoking Injuries; examine thy Behaviour, and thou ſhalt find thy ſelf a moſt unworthy Diſciple of ſo patient a Maſter.

Jeſus being examin'd by *Annas* concerning his Doctrine, anſwered with great Meekneſs, that *they who had heard it, could give Teſtimony of it.*

Obſerve the prudent Anſwer of our Lord, who makes the very *Jews*, his Enemies, Witneſſes of his Actions; examine how and with what Intention thou performeſt thine, and whether in the Day of Judgment thou wilt dare with Confidence to call thy moſt favourable Angel Guardian to bear Teſtimony of them. How many Offences daily doſt thou commit, which thou wouldeſt be aſhamed the very Air ſhould know? If the

the Stones and Elements had Tongues and could ſpeak, of how grievous things would they accuſe thee? Lament thy paſt Errors; bewail thy Works of Darkneſs; reſolve by thy Actions no more to ſcandalize, but edifie the Beholders.

Jeſus being examin'd concerning his Diſciples, and where they were, anſwered nothing, becauſe he would not publiſh to the World their Frailty, Ingratitude, and Diſloyalty.

Conſider the Reſervedneſs of our Lord in ſpeaking of his Neighbour, judging it better to be ſilent, than to expoſe them by ſpeaking. Examine how thou carrieſt thy ſelf towards thy Brother; how free thou art of thy Tongue, how frequent in Murmuring, and ſpeaking ill of him without regard to his Reputation: Learn of thy Lord to be wary leſt thou blemiſh the Reputation of thy Brother, or diſcover what may redound to his Prejudice; reſolve to avoid all Company where thy Neighbour's good Name is called in queſtion, and never let any Word eſcape out of thy Mouth to his Diſadvantage.

Jeſus having anſwered the High Prieſt with ſuch exemplary Meekneſs, a captious Officer, as if he had given ſome ill Anſwer, ſmote him on the Face.

Conſider the Ignominy of this Stroke, ſince it was given in the Preſence of ſuch a Multitude

Multitude of People, and the Injuſtice of it, ſince it was ſtruck in mere Spite and Choler. How oft haſt thou ſmote *Jeſus* on the Face, by refuſing to regard the ſacred Words he has ſo often ſpoken to thy Heart, by interior Inſpirations, and exterior Exhortations of his Miniſters, who have ſo often corrected thee in the Name of God, and exhorted thee to forſake thy moſt ſinful Courſe of Life? Smite here thy Breaſt in token of thy Repentance, and kiſſing the Crucifix, with Tenderneſs of Heart beg Pardon of thy bleſſed Redeemer for all thy paſt Enormities, with Thanks for thy Admittance into the Number of his Sons and Servants.

Conſider the patient and modeſt Anſwer of *Jeſus* to the Wretch who had ſo maliciouſly ſtruck him; *If I have ſpoken ill, bear Teſtimony of it, but if well, why ſtrikeſt thou me?*

Hence learn to ſupport Injuries with Patience; and if to make thy Innocence appear, it be neceſſary to anſwer, do it with Modeſty and Calmneſs, ſince if Chriſt Jeſus our Lord, being wrongfully ſtruck by a Servant, reviled not, thou haſt no Reaſon to complain and revile, when any one injures thee.

Conſider the Injuſtice of *Annas*, and his Confederates, in not reprehending the Officer,

ficer for ſo great an Injury done to an innocent Priſoner.

The thirteenth Meditation: Jeſus *is led before* Caiaphas.

ANNAS having ſatisfied his Curioſity concerning Jeſus, ſent him at Midnight bound to his Son-in-law *Caiaphas*, then High-Prieſt, who having aſſembled the Chief Prieſts, the Elders, and Doctors of the Law, expected him with great Impatience, whilſt the Rabble blind-folded his Eyes, ſpat in his Face, ſtruck him with their Fiſts, and mock'd him, ſaying, *Propheſy, who ſtruck thee?*

Pauſe a while, and conſider thy bleſſed Redeemer treated like the Outcaſt of the World, aſſuredly thou haſt a Heart harder than Marble, if from it thou ſendeſt not forth ſome Sighs, and from thine Eyes a Flood of Tears, as well in Compaſſion of ſuch grievous Sufferings, as in Contrition for thy Sins, which reduced him to ſo ignominious a State; grieve for having ſo often blinded him, when, laying aſide all Shame and Reſpect, thou haſt ſinned againſt him; behold how our Saviour *Jeſus* departs not from his Meekneſs, reproves them not, but loves them, and burns with an ardent Deſire of their Salvation. Hence learn to ſhew a cheerful Countenance, and true Affection

fection of Heart, even to thoſe who injure thee.

Conſider how the High-Prieſt *Caiaphas* held a Counſel, and reſolved to ſeek falſe Witneſſes, that they might have Matter to condemn our Lord, but found none; at laſt came two, who teſtified that they had heard him ſay, that he *would deſtroy the Temple, and build it up again in three Days*; to which Jeſus making no Reply, *Caiaphas* roſe and ſaid, *Anſwereſt thou nothing to what theſe ſay againſt thee?* Yet he brake not Silence, becauſe he would not give them Occaſion to multiply their Sin by Replies.

Conſider in what an humble Poſture the King of Glory ſtands, bound, his Eyes turn'd downwards, his Face pale, full of innocent Modeſty, and the guilty *Caiaphas* ſits in Majeſty, ſwelling with Pride and Arrogance.

Call to mind if ever thou haſt perſecuted any by Detraction, or by procuring Harm to any one, and ask pardon for it; learn by the Silence and Patience of *Jeſus*, to remit thy Cauſe into the hands of his Divine Majeſty, and let him be thy Pattern how to carry thy ſelf when proſecuted maliciouſly, ſince with Silence we never can do harm to our Perſecutors.

Conſider that the High-Prieſt being aſtoniſhed at the Silence of our Lord, and finding no Ground whereupon to frame a Con-

demnation, thought upon the Expedient of conjuring him in theſe Words; *I conjure thee by the living God, that thou tell us, whether thou art the Chriſt, the Son of God?* In reverence to the ſacred Name of his Father, Jeſus mildly anſwered, *Thou haſt ſaid it; yea, I tell you, that ye ſhall ſee me ſet at the right Hand of the Father in Majeſty.* Then the High-Prieſt rent his Garments, interpreting what our Lord had ſaid, as a great Blaſphemy, and cried out, We have now no more need of Witneſſes, we have heard his Blaſphemy.

Ponder on the deteſtable Hypocriſy of *Caiaphas*, who under colour of Zeal, compleats his Malice againſt the innocent Lamb *Jeſus*, from whoſe Silence, learn to exerciſe Patience. If at any time an ill Interpretation ſhall be made of thy Words, forbear not to aver the Truth, altho' thy Life be endangered by it.

Beg God's pardon for all thy Diſſimulations, Hypocriſies, and for all thy Blaſphemies.

The fourteenth Meditation: Of Peter's *Denying* Chriſt, *&c.*

WHile *Jeſus* was thus rudely treated, *Peter* ſitting by the Fire in the Court of the Palace with the Servants, was known by two of the Maid-Servants, and challenged

to

to be one of *Chriſt*'s Diſciples, but he denied him in preſence of the Multitude, and twice afterwards confirmed this Denial with an Oath, the Cock crowing in the mean time as *Jeſus* had foretold.

Conſider that this Apoſtle, who having formerly confeſt *Jeſus* to be the true Son of God, and declared that he would rather die than deny him, was ſo frighted by a poor Maid, as to deny him, and repeat his Denial with Oaths; learn hence how little a Man ought to rely on his own Strength.

Reflect on thy frequent Promiſes of Amendment; how oft thou haſt fallen upon light Occaſions; lament thy Weakneſs, and beg Grace of God to reſiſt Temptations.

Conſider that the Cauſes of *Peter's* Fall were, *Firſt*, His not giving credit to the Words of *Chriſt*. *Secondly*, His ſeparating himſelf, and going into the Company of thoſe wicked People. *Thirdly*, His Preſumption in putting himſelf in danger, and occaſion of Temptation; examine well the Cauſes of thy Falls, and thou wilt eaſily find that they are the ſame with St. *Peter's*; that is, becauſe thou giveſt no ear to the Words of God, nor admitteſt his heavenly Inſpirations; by little and little thou diſcontinueſt thy ſpiritual Exerciſes, delighteſt in the Converſation of thoſe who are not devout, and truſteſt too much to thy ſelf.

Conſider that St. *Peter* having committed ſo great a Fault, *Chriſt*, in his infinite Mercy, by a Look, made him bethink himſelf of his Error.

Meditate on the exceſſive Charity of our Lord *Jeſus*, who notwithſtanding his Diſciple had offended and denied him, with his Grace ſo help'd him, that acknowledging his Offence, he wept bitterly. Behold the mild and gentle Way Chriſt took to recall him, and the earneſt Deſire he had to regain him. Learn this charitable Carriage towards thy Neighbour, or any of thy Family, if he chance to offend thee.

Conſider that St. *Peter* recollecting himſelf, perceived his Error, and remembred thoſe Words of our Lord, *Before the Cock crow twice, thou ſhalt deny me thrice.*

Conſider the Shame, Grief, and Affliction of Heart, wherein this Apoſtle found himſelf; how bitterly did he lament that one Tranſgreſſion! and thou who haſt ſo often by thy Actions, if not by thy Words, denied thy Saviour, and haſt been ſo often called to Repentance, canſt neither ſhed a Tear, or ſend forth a Sigh. Here call upon thy Redeemer to caſt one Glance of his merciful Eyes upon thee a Sinner, and call thee to Repentance.

Conſider how St. *Peter* inſtantly quitted the Palace of *Caiaphas*, and his Preſumption in his own Strength, and endeavour ſpeedily

dily to return into Favour with God, by flying the Occaſions of Sin; and never deſpair of Mercy, altho' thy Sins ſurpaſs in Number the Sands of the Sea, and in Guilt that of St. *Peter.*

The fifteenth Meditation: Of the Council held by the Jews, *againſt the bleſſed* Jeſus, *and of the Death of* Judas.

JESUS having paſt this Night in ſuch Variety of Torments, the next Morning early, the High-Prieſt with the chief of the Scribes and Phariſees aſſembled, and cauſed him to be brought before them, to ſee if they could wreſt any thing from him whereupon to ground their Accuſations before *Pilate*; they asked him, *if he were truly the Chriſt, the Son of God?*

Conſider the Ingratitude of this perfidious People, who ſo earneſtly deſired his Death from whom they had received ſo many Graces and Favours.

Meditate upon the bleſſed *Jeſus*, pale, faint, and tired with the Sufferings of the preceding Night, ſtanding bound, earneſtly longing to lay down his Life for our Redemption. Learn of the meek *Jeſus* to be patient, and reſign thy ſelf to God's holy Will, if thou canſt not make thy Innocency be believed, when thou ſhalt be falſly accuſed or condemned, to preſerve thy ſelf

always innocent in the eyes of God, upon whoſe Sentence depends all thy Good and Evil, and not to fear the Judgment of Men, ſubject to infinite Errors and Paſſions.

Upon our Saviour making Anſwer to their Demand, *You ſay it, that I am ſo*, they cried out, To what purpoſe ſeek we other Teſtimonies? We have now heard from his own Mouth what we ſought to prove, and thereupon the whole Council riſing, dragg'd him before *Pilate.* Meditate on their Blindneſs, and unruly Paſſions, who, ſo they might compaſs their Deſign, made no difficulty to deliver him over into the Hands of a Pagan Judge; but *Jeſus* being to die for all, would be perſecuted by all, and that both *Jews* and *Gentiles* ſhould concur to his Death; obſerve the diſcreet Anſwer of *Jeſus*, which his Enemies took in ſo ill part, and for which they treated him more cruelly than before; accompany him with Tears of Compaſſion in this his dolorous Proceſſion; ſee with what Affronts the Lord of Glory was conducted before a Pagan; and yet thou art ſo tender and delicate, that thou canſt not ſupport one Word by chance or inconſiderately ſpoken by thy Familiars or Domeſticks.

Judas the Traytor ſeeing his Maſter by the Council judg'd worthy of Death, acknowledged his Guilt, and believing his Sin to be unpardonable, brought back the Money

ney to the Chief Prieſts, ſaying to them, *I have ſinned in betraying the innocent Blood, and departing from thence, went and hanged himſelf,* upon a Tree, where he burſt in the middle, and his Bowels fell to the Earth.

Behold the Deceit of *Satan*, who renders a Man blind before his Sin, that he may not ſee or conſider the Grievouſneſs of it; but afterwards ſo aggravates it, that thro' Shame and Confuſion he induces him to Deſpair: and let this inſtruct thee to live warily, and to correſpond with the Grace of God, beſeeching him to conduct thee with his holy Hand. Deteſt the Obſtinacy of the *Jews*, ſince neither the Confeſſion of *Judas*, nor his Reſtitution of the Money, nor the violent Death he inflicted on himſelf, were ſufficient to convince them of the Innocency of *Jeſus*. If in his juſt Judgment God ſhall permit thee to fall into Sin, beſeech him to grant thee Grace to riſe again by Repentance, and to perſevere in Goodneſs till Death.

The ſixteenth Meditation: Chriſt *is led before* Pilate.

THE *Jews* having upon this Anſwer of our Lord judg'd him worthy of Death, led him before *Pilate*, but would not enter into the *Prætorium*, or Court, leſt they ſhould be defiled, and ſo become uncapable

capable of eating the *Paſſover*; wherefore they ſtood without, expecting till *Pilate* ſhould come forth to them.

Obſerve the Superſtition of the *Jews*, who dared not to enter into the Palace, becauſe of the Solemnity of the *Paſſover*, making great ſcruple to be ſeen at ſuch a time in a Court of Judicature, or the Houſe of a Pagan, and none to perſecute an innocent Perſon to death. How many Chriſtians reſemble theſe Hypocrites, very ſcrupulous of ſpeaking an idle Word, of omitting ſome Prayer, or viſiting ſome Church, but make no Conſcience at all to conſpire and proſecute with Word and Action the Ruin of ſome Neighbour or Family by ſome unjuſt Proceſs? Examine whether thou haſt ever done the like, and be ſorry for it; compaſſionate thy Lord Jeſus laden with ſo many Afflictions, and offer thy ſelf to ſuffer ſomewhat for the Love of him.

Pilate having now *Jeſus* before him, asked the *Jews* what Accuſations they brought againſt him? to whom they anſwered, *Had he not been a Malefactor, we had not brought him before thee: we have found him ſeducing the People, prohibiting to pay Tribute to* Ceſar, *and calling himſelf a King.*

Conſider the falſe Accuſations and Calumnies of theſe Phariſees inventing theſe Lyes againſt our Lord, who did, inſtead of ſeducing the People, induce them to Piety towards

wards God; inſtead of forbidding to pay Tribute to *Ceſar*, both paid Tribute for himſelf and St. *Peter*, and commanded to give to *Ceſar* that which is *Ceſar*'s; and when the Multitude would have made him their *King*, fled into the Deſart. Obſerve the inſatiable Malice of the *Jews* againſt *Jeſus*, and examine whether thou beareſt any towards thy Neighbour; if thou haſt ever falſly accuſed any, by inventing ſome Calumny againſt him; with great Sorrow beg Pardon and Grace to live in Peace with all Men.

Conſider the Patience of *Jeſus*, who reſents not ſo many Calumnies and falſe Accuſations, and be aſhamed for being ſo ſenſible of the leaſt Injuſtice done to thee; examine how thou wouldſt behave thy ſelf if thou waſt falſly accus'd; beſeech God to give thee Courage to undergo the greateſt Injuries for his Sake.

Pilate having heard ſo many Accuſations, calling Jeſus into the Judgment-Hall, examin'd him upon many Points, and particularly whether he was a *King*; to which he anſwered, that *his Kingdom was not of this World.* The Judge finding by his Anſwers the Innocency of Chriſt, went forth and ſaid to the *Jews, I find no cauſe of Death in this Man.* Meditate on theſe Words, *My Kingdom is not of this World*; learn not to ſet thy Heart upon Honours, Riches, *&c.*

but

but upon that Happineſs, that Glory which ſhall never end.

Conſider the Grief of *Jeſus*, who hears himſelf pronounced innocent by one, who the very ſame Day without any new Matter, but only for human Reſpect, was to condemn him to Death; here reflect how oft, having reinſtated thy ſelf in God's Grace, the very ſame Day thou haſt relapſed, becauſe thou wouldſt not diſguſt a Friend, or for ſome other like reſpect.

The ſeventeenth Meditation: Pilate *ſends our bleſſed Lord to* Herod.

THE chief Prieſts and Multitude ſeeing that *Pilate* had declared *Jeſus* innocent, and fearing leſt he ſhould ſet him free, accus'd him of many Things, but he anſwered to nothing; whereupon *Pilate* ſaid to him, *Seeſt thou not how many Accuſations they bring againſt thee, and anſwereſt thou nothing?* Nevertheleſs our bleſſed Lord kept ſilence, to the great Admiration of *Pilate*.

Chriſt's Silence before *Caiaphas* was admirable, but here more aſtoniſhing, having now more Reaſon to juſtify himſelf, ſince the Calumnies againſt him were greater, and the Judge perſuaded of his Innocence; all which notwithſtanding, he would keep Silence, remitting himſelf intirely to his Father.

ther. Be aſhamed of thy Pride and Impatience upon any ſlight Occaſion, and reſolve to be more careful of thy Tongue.

The *Jews* continuing in Fear leſt *Pilate* ſhould let *Jeſus* go free, fram'd new Accuſations againſt him, urging that he had cauſed Sedition in the whole Country.

Conſider the Injuſtice of the *Jews*, who made it their whole Study to find ſome Fault in our bleſſed Lord, which might render him worthy of Death. How powerful is Paſſion in a malicious Heart, it never ſuffers it to reſt, till it has obtain'd its End? Beware how thou giveſt Admittance to any Paſſion, and if at preſent any reign in thee, beſeech thy Lord to give thee Grace, and teach thee how to conquer it.

Conſider that *Pilate* hearing that *Jeſus* had raiſed Sedition in *Galilee*, and thereupon taking him to be a *Galilean*, reſolved to remit his Cauſe to *Herod*, to whom belong'd the Juriſdiction of that Province, and who at that time was in *Jeruſalem* to celebrate the *Paſſover*: this he did to reconcile himſelf with *Herod*; there having been formerly no good Intelligence between them, alſo in hopes to quit himſelf of this Buſineſs.

Meditate on thy Redeemer dragg'd like a Malefactor from one Tribunal to another, reviled as a falſe Prophet, and Seducer; contemplate on that Majeſty ador'd by Millions of Angels, the Lord and Ruler

of

of all Things reduc'd for thee to ſo low and deplorable a State. Weigh well this Paſſage, ſaying, *For me! for me,* is my God thus manacled! *For me* is he dragg'd thro' the Streets! *for me* is he thus mock'd, ſpit on and buffetted! Reiterate this many times, till thou ſhalt find thy Heart enflam'd with Love.

The eighteenth Meditation: Jeſus Chriſt *before* Herod.

HEROD ſeeing our Lord, whoſe great Fame was well known to him, rejoiced very much hoping to ſee ſome Miracle done by him.

Conſider the Curioſity of *Herod* to ſee our bleſſed Lord, not for any Deſire to profit himſelf by his Documents, but for meer Vanity; examine how often thou haſt been preſent at Aſſemblies of God's Servants, where thou haſt ſeem'd to receive great Satisfaction in their devout Exerciſes, ſpiritual Lectures, Sermons, *&c.* and all this in Curioſity, or ſome other human reſpect.

Conſider that tho' *Herod* propoſed many Queſtions to our bleſſed Lord, to invite him to work ſome great Miracle, in Puniſhment of this Curioſity our Lord kept a continual Silence before him: hence we learn that God neither ſpeaks nor works Miracles to feed the curious Deſires of Man. Learn, poor Wretch, by other Men's coſts, to purify

purify thy Soul from all Sin; in all Humility, Simplicity, and Reſignation, to pour out thy Prayers in the ſight of the Divine Majeſty, laying aſide all Curioſity, all high and ſubtile Enquiries, and thy Prayers will be heard, and thou wilt obtain the Graces, thou deſireſt.

Herod judging by the Silence of our Bleſſed Saviour, that he made no account of him, grew angry, and with his whole Court, deſpiſed and mocked him, and eſteeming him a Fool or Mad, remanded him, *clad in a white Robe* to *Pilate*, to the end that every one might have free Liberty to mock and affront him, as he ſhould paſs the Streets.

Reflect upon the admirable Humility of our Saviour, ſince he would be inhumanly treated in all Places, and by all degrees of Men; in all theſe his Sufferings, he found not ſo much as one Perſon to compaſſionate him, as if all thoſe Signs and Miracles which he had wrought in their Favour, had been ſo many falſe and vain Appearances.

Behold, to what a State is our Bleſſed Lord reduced! Canſt thou ſee him in the midſt of ſo many Injuries without Shame? Look attentively upon thy afflicted Lord, how for thy Sake, and Example, he goes in an ignominious Robe, ridiculouſly put on, and caſt away thoſe Vanities wherein thou takeſt ſo much pleaſure, and ſpendeſt ſo much time; beſeech our Lord to open the

Eyes of thy Underſtanding, that thou mayſt ſee how profitable it is for thee to contemn this World, and love to be contemn'd by it, that thou mayſt be eternally honoured in the other.

The nineteenth Meditation: Chriſt *rejected for* Barabbas.

JESUS being ſent back to *Pilate*, he knowing his Innocency, was unwilling to condemn him; wherefore, addreſſing himſelf to the Chief Prieſts, he ſaid to them, *You have brought before me this Man, as a ſeditious Perſon, and a Malefactor, yet I can find no fault in him, neither could* Herod *(to whom I remitted his Proceſs) find any thing againſt him worthy of Death, therefore I am reſolved to ſet him at liberty.*

One of the greateſt Bleſſings God uſeth to confer upon Men, is to preſerve his interiour Light kindled in their Minds, and ſend into their Hearts certain Scruples and Remorſes, which, like vigilant Watch-men, continually awaken them, and hinder them from ſinning; but if they make not good uſe of this Favour, his Divine Majeſty ſuffers them for their greater Puniſhment to loſe that remorſe, and run headlong into Impieties, as here it happened to *Pilate*, to whom it pleaſed God to make known more than once the Innocency of his Son: ſo that, not-

notwithſtanding all the Importunities of the *Jews*, he would not be induced to condemn him; yet afterwards he condemned the Innocent to the ignominious Death of the Croſs.

Reflect upon the Goodneſs of our Saviour towards thee, in ſending theſe frequent Remorſes into thy Heart, to deter thee from conſenting to the many pernicious Inſtigations and inordinate Deſires, Satan ſuggeſteth.

Pilate ſeeing the Obſtinacy of the *Jews*, and that he could not mollifie them by the Way of Juſtice, attempted to obtain his End by Favour; and it being an annual Cuſtom at the Paſſover to ſet free any Priſoner whom they ſhould chooſe, though worthy of Death; he propoſed to them the innocent *Jeſus*, and *Barabbas* a ſeditious Murtherer.

Meditate on the Humility and Grief of thy Redeemer, to ſee himſelf put in competition with ſo infamous a Malefactor, and yet there was not heard out of his bleſſed Mouth the leaſt Complaint.

Conſider how this ungrateful People cried out all with one Voice to *Pilate*, to deliver *Barabbas*.

Conſider the Blindneſs of this perverſe Multitude, who demand that he ſhould die, who gave life to the Dead, and that he ſhould live, who gave death to the Living;

reflect here upon thy Stupidity, and conſider which of theſe two prevail in thee, the Fleſh, or the Spirit; Senſe, or Reaſon; worldly Intereſt, or Eternal; tranſitory things, or Divine: and learn not to regard the Judgments of Men, whatever Opinion they have of thee, but expect the Judgment of God, who cannot be deceived.

The twentieth Meditation: Pilate *condemns Jeſus to be Scourged.*

Pilate having cauſed *Barabbas* to be delivered, ſaid to the People, *What will you that I do with Jeſus?* to which they all anſwered, *Crucify him, Crucify him.* Reflect on the faint-heartedneſs of *Pilate*, who, becauſe he would not diſpleaſe the *Jews*, nor be called before the *Roman* Emperor, ſtooped and accommodated himſelf to their Wills; nay, condeſcended even to ask the People what they would have done with him.

Reflect how often thou, to avoid the diſtaſting a Friend from whom thou mighteſt hope for ſome Good, or fear ſome Harm, haſt diſpleaſed God himſelf; how oft, becauſe thou wouldſt not leave thy Company, thou haſt omitted thy uſual ſpiritual Exerciſes; when occaſion has offered to do ſome generous Action worthy of a Chriſtian, thou haſt forborn it for fear of being laughed at;

at; in fine, for a little worldly Eſteem and temporal Intereſt thou haſt not been aſhamed to tread the Son of God under thy Feet, and to crucify *Chriſt Jeſus* anew; grieve for thy Puſillanimity, and beg of God Grace to contemn all worldly Reſpect, yea, and Life it ſelf, when there is any queſtion of God's Honour, or of the Loſs of his Grace.

Conſider how *Pilate*, hearing the repeated out-cries of the Multitude, decreed, that Jeſus ſhould be ſcourged, thinking ſuch a Puniſhment would pacify them.

Conſider the deep Sorrow of our bleſſed Lord, when he heard himſelf ſentenced to a Puniſhment proper only to Slaves; learn of thy Maſter to calm thy Paſſions, to mortify thy ſelf, and without repining, receive all Adverſities in imitation of him, who endured ſo much for thee.

Conſider that the Multitude having heard this Sentence ſtript him of his Garments.

Conſider the Affliction of our Lord, to ſee himſelf before ſo great a Multitude expoſed Naked; hence learn to diveſt thy ſelf of the old Man, that is, of thy many Sins, ill Habits, and Paſſions, and beſeech God of his infinite Goodneſs to ſhew thee the Way thou art to take for fulfilling his Divine Will.

In this nakedneſs of thy Saviour, conſider alſo thy ſpiritual Nakedneſs, be aſhamed that thou art ſo void of Vertue, good

Thoughts, and Desires of Christian Perfection, to which thou art called; blush at thy great Poverty, and beseech Christ to enrich thee with his Graces, clothe thee with Vertues, and make thee worthy to appear before him in the Day of Judgment.

The twenty-first Meditation: Jesus is bound to a Pillar and Scourged.

JESUS being stript of his Clothes, and bound to a Pillar in *Pilate's* Palace, reviled not, but like a Lamb stood Silent, prepared to undergo this Shame for thee, and to make Satisfaction for thy Sins. Learn to submit thy self to be bound, and governed by those to whom the Care of thy Soul is committed.

Consider this innocent Lamb bound to a Pillar, and most cruelly Scourged; behold to what a deplorable State thy Sins have brought thy Lord, and yet thou with delicacy treatest thy rebellious Flesh, which ought to be punished and mortified for the many unlawful Pleasures thou hast taken; learn, like a good Disciple of *Jesus Christ*, to afflict thy Body with Austerities and Penances, that it rebel no more.

Learn with Patience and Humility to receive the Scourges which God sends, beseech his Divine Majesty to scourge thee in this World for thy Sins, that being purified,

at

at the Hour of thy Death, thou may'ſt to all Eternity enjoy the bleſſed Preſence of thy dear Saviour.

The twenty-ſecond Meditation: Jeſus *crowned with Thorns.*

JEſus being Reveſted, the *Jews* put on him a Purple Robe, and wreathing a Garland or Crown of ſharp Thorns, put it upon his Head.

Conſider the immenſe Love of thy bleſſed Redeemer towards thy Soul, ſince one Drop of his Blood being ſufficient for Man's Redemption, he would ſpill it in ſuch plenty; his ſacred Head having been hitherto the only Part which had eſcaped he would that that ſhould be now wounded. Obſerve the new Pains which our Lord endured, his Wounds, by the taking off his Clothes, being torn open, and the Blood guſhing out anew.

Conſider the Affront offered to thy Lord, by clothing him with a Purple Robe in ſcorn, admire thy bleſſed Saviour's Patience, Meekneſs and Humility; know that thy Pride, thy ambitious Thoughts cauſed his painful Coronation. Recollect that thou art nothing, and ſhalt carry nothing out of this World; therefore learn to humble thy ſelf, reflect upon thy Tenderneſs; and be aſhamed, that hitherto, thou haſt not made

one

one Act of Mortification, in imitation of thy Redeemer; remember that a true Follower of Chriſt, who hopeth to be crowned in Heaven with Glory, muſt firſt be crowned on Earth with Thorns, Afflictions, and Tribulations.

Conſider that the *Jews* having crowned our Redeemer with Thorns, placed him in a Throne, and put into his Hand a Reed for a Scepter.

Behold the acknowledgment of this unthankful People; here acknowledge thy own Imperfection, and the Weakneſs of thy Works; how many of them, which now appear weighty to the Eyes of Men, will be found light, when at the Day of Judgment they ſhall be weighed in the juſt Ballance. Purpoſe to do thy Actions for the time to come with more Fervour and Attention, and pray for a right Spirit and Grace to avoid all Vanity.

Conſider that Riches, Honour, and the Pleaſure of this World, like a Reed in appearance, ſeem fair, but deceive thoſe that rely on them; remember that the World, after thou haſt ſerved it thy whole Life, can give thee nothing but a Reed; thou ſhalt never obtain any thing in it, ſolid, and durable; reſolve therefore to dedicate thy ſelf entirely to the Service of *Jeſus*, who will give thee conſolation in this Life, and eternal Happineſs in the next.

Conſider

Conſider that the *Jews*, in deriſion, kneeling down, ſaluted *Jeſus*, ſaying, *Hail, King of the* Jews!

Meditate on the King of Kings, the Monarch, whom all the heavenly Hoſt adore, made the Sport of the Rabble; when the People would have received him for their King, he withdrew, and hid himſelf; but now to be painfully crowned in Deriſion he willingly accepts, to teach thee to fly worldly Honours, and embrace Diſgrace and Suffering, that thou may'ſt truly ſay with the Apoſtle, *God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified unto me, and I unto the World.* Beſeech Chriſt that he will vouchſafe to reign in thy Soul, and hinder the Devil, the World, and the Fleſh from having Dominion over it.

The twenty-third Meditation: Jeſus *is ſhewed by* Pilate *to the People.* Behold the Man!

Pilate thinking, that by ſhewing *Jeſus* to the People in the Condition he then was, their Hearts might be ſo mollified as to deſiſt from their Deſign of proſecuting him to Death, cauſed him to be expoſed to the View of all who were in the Palace, ſaying; *behold the Man!*

Meditate on theſe Words, *behold the Man*, and preſenting him to thy Soul, in the very

ſame

ſame Poſture, with confuſion of Face reflect, that for thy Sins he is reduced to ſo miſerable a Condition; thy Covetouſneſs has ſtript him Naked, thy Laſciviouſneſs wounded him, thy Pride crowned him with Thorns, thy Choler covered him with Blood, and thy Envy made him Pale; *Behold the Man*, whom the eternal Father ſent into the World for thy Example, examine whether thou truly endeavoureſt to follow his Footſteps; *Behold the Man*, who, being the Son of God, made himſelf alſo the Son of Man, to waſh thee in the Laver of his moſt precious Blood from thy Sins; *Behold the Man*, who for thy Sake has now ſcarce the Shape of a Man.

Conſider that the ungrateful People, inſtead of being moved to Compaſſion at this bloody Spectacle, became more fierce, and cried out, *Away with him, away with him: Crucify him, crucify him.*

Conſider what ſharp Stings theſe Words were to the Heart of the bleſſed Jeſus; lament, lament, miſerable Sinner, or if thou haſt not ſo much Senſe of the Affliction of thy Redeemer, as to weep in Compaſſion, at leaſt, weep for having ſo often cried out, if not with thy Mouth, yet by thy wicked Actions, *crucify him, crucify him.*

Conſider the Deſire of *Pilate* to ſave *Jeſus*, and the Demonſtration he made thereof by publickly waſhing his Hands, which was a

Cuſtom

Cuſtom among the Antients, whereby they renounced all ſhare in any Action; conſider alſo the Reſiſtance he made againſt the many Clamours of ſo great a Multitude, the Obſtinacy of theſe *Jews*, and their crying out, *his Blood be upon us, and upon our Children.*

Reflect how often thou haſt trampled the precious Blood of *Jeſus* under thy Feet, by contemning his holy Precepts; beg Pardon for thy former licentious Life, ſaying, in another Senſe, *The Blood of Chriſt be upon me*; that is, the Merit and Efficacy, not the Vengeance, of his Blood be upon me.

The twenty-fourth Meditation: Sentence of Death pronounced againſt Jeſus.

Pilate ſtill endeavouring to ſet Jeſus free, cauſed him to be brought again before him, and propoſed new Queſtions to him, but finding yet no cauſe at all of Death in him, ſought to appeaſe the People, by ſaying, *ſhall I crucify your King?* Whereto they anſwered, *we have no King but* Cæſar.

Conſider the Blindneſs of this infatuated People, in diſowning their Meſſias and owning *Cæſar* their King. Examine how oft thou haſt ſaid thus, caſting behind thee the Law of *Chriſt*, to obey the World, and the Fleſh; deteſt thy former Blindneſs, and return to thy

thy true Lord, who ſeeking thee, underwent ſo great Pains.

Conſider that the *Jews* doubting leſt *Pilate* ſhould ſet *Jeſus* at liberty, added, *if thou let this Man go, thou art not* Cæſar's *Friend*; whereupon, thro' fear of incurring the Emperor's diſpleaſure, *Pilate* pronounced Sentence of Death againſt *Jeſus*.

Reflect how often thou haſt known that by ſome Action thou ſhouldſt offend God, yet wouldſt not forbear it; grieve for thy Blindneſs, and purpoſe by Grace to walk always uprightly.

Conſider the Humility wherewith the meek *Jeſus* received this cruel Sentence; admire the Charity of thy bountiful Lord, who puts himſelf in thy Place, and is contented to ſuffer the Pain due to thee; and beſeech him by that invincible Patience wherewith he ſupported that unjuſt Sentence, that at the end of thy Life he will vouchſafe to paſs that favourable Sentence upon thee, which may inſtate thee in eternal Glory.

Conſider that the Sentence being pronounced, the bloody Executioners dragg'd *Jeſus* with great Inſolency into ſome By-Place till they could prepare the Inſtruments for his Execution; ſtript him of the Purple Robe, and again put on him his own Garments, which, by fretting and tearing open his Wounds, renewed his Pains.

Behold

Behold the innocent Lamb delivered to Wolves; he, to whom all Mortals are ſubject, and muſt render a ſtrict Account of their Actions, he before whom the Pillars of Heaven tremble, ſtands naked, bath'd in his own Blood, and expoſed to all the Inſults of the Rabble. Beſeech his Divine Majeſty to reinveſt thee with the Garments of Innocency, which he gave thee in thy Baptiſm.

The Twenty-fifth Meditation: Jeſus *carrieth his Croſs.*

CONſider the readineſs of thy Redeemer, like *Iſaac*, to receive this Croſs; for notwithſtanding that he was extreamly tired, yet he refuſed it not, but for the Glory of his eternal Father, and the Salvation of the World, carried it till he was eas'd of it by his very Enemies, not out of Compaſſion, but leſt he ſhould die by the Way.

Conſider with what Diſpoſition thou beareſt any Croſs; how every thing ſeems heavy and difficult to thee, becauſe of thy ſpiritual Weakneſs, and the little Courage thou haſt in God's Service; and yet thou knoweſt that whoever will be God's Diſciple, muſt bear his Croſs. Accuſe thy ſelf of this thy Weakneſs, and beſeech Chriſt to ſtrengthen thee with his holy Grace, that

thou mayſt willingly take up thy Croſs, and bear it after him.

In this moſt bitter Proceſſion, with Grief and Tears accompany thy ſuffering Lord; obſerve the rude Executioner barbarouſly dragging him; the Croſs over-burdens him, the Thorns torture him, the Wounds of his Body torment him, the People mock him.

Conſider that it was God's good Pleaſure that the bleſſed Virgin ſhould be preſent at the Paſſion of her Son. Learn hence, that Tribulations are God's choice Bleſſings ſent to his Servants.

Compaſſionate the Sufferings of the bleſſed Virgin, and pray her to obtain for thee from the Divine Majeſty perfect Patience, and that you mayſt partake of the Paſſion of her Son *Jeſus*, by Means of Afflictions. Finally, bewail thy Sins, which were a much more heavy Burden to thy bleſſed Redeemer than his Croſs, under the Weight whereof *Jeſus* not being able to go up to *Mount Calvary*, they took it off him, and compelled one *Simon* of *Cyrene* to bear it after him.

A true Chriſtian's Life is a continual Croſs, and if *Chriſt*, who was without Sin, bare his Croſs, thou, who haſt committed ſo many grievous Sins, groſly deceiveſt thy ſelf, if thou thinkeſt to paſs through this World without Tribulation.

Be-

Beſeech Chriſt in token of his Love, and aſſurance of thy being his Diſciple, to ſend thee ſome Croſs, and Strength to bear it cheerfully for his Sake.

Jeſus being arriv'd at *Mount Calvary*, the Executioners ſeeing him extream faint and almoſt ſpent, inſtead of giving ſome little Reſpite to his Torments, preſented him Wine mingled with Gall, it being their Cuſtom to give to thoſe condemned to Death ſome Refreſhment, that they might be leſs ſenſible of the Pangs of Death.

Be aſtoniſhed at their Malice againſt the Son of God, ſince they deny him that Comfort which was never refuſed to the moſt notorious Malefactors.

Examine whether thou doſt not reſemble theſe Perſecutors, when with the Works which thou oughteſt to do purely for God's Honour, thou mingleſt human Ends, or after having liv'd for ſome time a devout and exemplary Life, thou falleſt into mortal Sin; for as a little Gall corrupts and ſpoils the good Wine, ſo a mortal Sin deſtroys former good Actions.

Reflect upon thy Exceſs in eating and drinking; learn to content thy ſelf with ordinary Suſtenance, and practiſe Sobriety and Abſtinence.

Having given *Jeſus* this nauſeous Liquor, they again ſtript him naked with ſuch Vio-

lence, that the Garments which ſtuck to the Wounds again opened them, and covered his ſacred Body with Blood.

Reflect how ſollicitous thou art to be well clad, while *Jeſus* ſtands naked, ſhivering with Cold, and expecting to be nailed to the Croſs for thee and thy Sins; beſeech the Divine Majeſty to give thee Grace to diveſt thy ſelf of all things which may hinder thee from embracing and uniting thy ſelf moſt cloſely with *Chriſt*.

Conſider that our bleſſed Lord being ſtript naked, they laid him down backward upon the Croſs, which was upon the Ground; he of his own accord ſtretching out his Arms ſuffered his ſacred Hands to be pierced with rough Nails, and lifting up his Eyes to his eternal Father, offered his moſt Holy Body, beſeeching his Divine Majeſty to diſcharge upon him his moſt juſt Wrath, pardon wretched Sinners, and re-eſtabliſh them in his Grace.

Learn to employ thy Hands in good Works, thy Feet in viſiting Churches, the Sick, Priſoners, *&c.* thy Knees in Praying, thy Eyes in Tears of Compaſſion for the Sufferings of *Jeſus*, and of Grief for thy Sins, thy Tongue in Praiſes and Thankſgivings to his Divine Majeſty, and thy whole Body in labouring and ſuffering for him, who ſpilt his Blood, and loſt his Life upon the Croſs for thee.

Laſtly,

Laſtly, give thy ſelf entirely to God, ſince he was pleaſed to give himſelf entirely to Death, yea ſo painful and ignominious a Death for thee.

The twenty-ſixth Meditation: Chriſt *upon the Croſs.*

CHRIST our Saviour being nailed to the Croſs, they ſet it upright, which tore wider the Wounds of his Hands and Feet, and the more to affront him, they placed him between two Malefactors.

Elevate now the Eyes of thy Mind, and behold him, who dwells in the Heavens, hanging upon the Croſs, ſuſtained by Nails, bleeding from Head to Foot, placed between two Thieves, as if he were the Ringleader of the Malefactors, reproached, ſcorned, affronted by all Sorts of People, and expoſed to the Wind and Cold; if he lifted up his Head to his eternal Father, he was tormented by the Thorns; if he bowed it down, he beheld his afflicted Mother; if he turned it on either Side, he ſaw his Crucifiers, who made themſelves Sport with his Sufferings; ſee to what a State our Lord is reduced for thy Sake, and examine how thou correſpondeſt with him, he empties his Veins of the laſt Drop of his Blood for thee, and thou canſt not ſhed one Tear of Compaſſion for him.

Learn of the bleſſed Jeſus to perſevere upon the Croſs of Tribulation, and be conſtant in God's Service, tho' never ſo difficult, not quitting the latter, nor deſcending from the former with impatience, but there remaining as long as it ſhall pleaſe his Divine Majeſty, yea, even till Death, if his Glory require it. Reſiſt couragiouſly all Temptations of the Devil, and deſpiſe the Diſcourſes of Men, in imitation of our bleſſed Lord, who, notwithſtanding it was ſaid to him in Reproach, *If thou be the Son of God, come down from the Croſs*, yet would not deſcend, but there remained till he had rendred his Spirit to his eternal Father, and was taken down by others.

Conſider, that tho' our Lord was thus overwhelmed with Pains, yet, as if he had forgotten them and himſelf to attend wholly to the Salvation of miſerable Man and the Good of his Enemies, he elevated his Eyes to his bleſſed Father, and with a Heart enflamed with Charity, prayed him to pardon his Crucifiers; *Father, forgive them, for they know not what they do.*

Admire the Charity, Patience and Meekneſs of *Jeſus*; who, inſtead of complaining of the Cruelty of his Perſecutors, prays for them, alledging, that they ſinned through ignorance, confirming by his own Example, at his Death, what he had taught in his Life, *viz.*

that

that we ſhould pardon our Enemies, and pray for our Perſecutors.

Beſeech Chriſt to give thee Grace faithfully and cheerfully to imitate him as Opportunity ſhall preſent, and that he will vouchſafe to ſhew the like Mercy to thee in pardoning thy Sins.

Conſider that one of the Thieves ſeeing the admirable Conſtancy and Patience of Jeſus, and obſerving his inflamed Charity in Praying for his Enemies, even in the Act of Suffering, confeſt him openly, and recommended himſelf to him, beſeeching him, that after his Death, he would vouchſafe him a place of Reſt and Peace, not regarding his many and grievous Crimes, for which he was then to loſe his Life; whereupon, Jeſus ſeeing his great Faith ſaid to him, *This Day thou ſhalt be with me in Paradiſe.*

Conſider the Efficacy of Divine Grace in the good Thief, who being almoſt at the Point of Expiring, and falling into everlaſting Miſery, is called to the eternal Repoſe of Heaven; obſerve his ready Correſpondence and lively Faith in acknowledging one for God, who is tormented, crucified, reviled, and abandoned by his own Diſciples.

Admire the infinite Mercy and Liberality of God, in opening his Ears to the Cries of a poor penitent Sinner, rejoice for the great Hope given thee of obtaining Salvation, ſince

ſince a Thief is ſo ſpeedily pardoned and admitted to Paradiſe; but remember, that if one Thief was ſaved, the other was condemned: God fails none, if he fails not himſelf. It is not ſufficient to be near Chriſt, unleſs we believe and hope in him; it ſuffices not to frequent the Church, but 'tis neceſſary to love God with Purity of Heart, and fly from Sin; beſeech his Divine Majeſty to enlighten thy Mind, that thou mayſt know and acknowledge this Goodneſs, hear his Call ſpeedily, and faithfully concur therewith.

The twenty-ſeventh Meditation: Jeſus *expires on the Croſs.*

OUR Saviour bowing down his Head, ſaw the bleſſed Virgin his Mother in extreme Grief and Affliction, and deſiring to afford her ſome Conſolation, recommended her to St. *John*, his beloved Diſciple, there preſent, and him likewiſe to her, ſaying, *Woman, behold thy Son*, &c. as if he had ſaid, he ſhall ſupply my Place, and as a Son, always ſerve and reſpect thee.

Learn of the bleſſed Jeſus, to reverence, love, and reſpect thy Parents, waving ſometimes thine own Intereſt, to aſſiſt and comfort them; behold how he calls her *Woman*, not *Mother*, that he might not increaſe her Sorrow.

Conſider

Conſider the inexplicable Grief of the bleſſed Virgin, in hearing theſe Words, which were to be the laſt her dear Son was to ſay to her in this Life; here ſhe accompliſhed her Martyrdom, which *Simeon* foretold, here her Soul was pierced with the Sword.

Compaſſionate the Holy *Jeſus* and *Mary* in theſe Sufferings; beſeech our Lord, that having given the bleſſed Virgin for Mother to St. *John*, he will give her alſo to thee for an Advocate, and vouchſafe thee Grace always to reverence her with a tender filial Love, invoke her in thy Neceſſities, imploy thy ſelf often in things concerning her Service, and ſo live, that thou mayſt deſerve her Protection.

Conſider that thy Redeemer's ſacred Body being now by the loſs of ſo much Blood, dried up; he was aſſaulted by a moſt violent Thirſt, which cauſed him to cry out, *I thirſt:* whereupon, a Soldier having dipt a Spunge in Vinegar, with a Cane put it to his Mouth, to the end he might drink of it, of which he having taſted, ſaid, *'tis finiſhed.*

Conſider the Perverſeneſs of theſe Men, who, in a Caſe ſo worthy of Compaſſion, inſtead of giving *Jeſus* a little Refreſhment, ſeek new Ways to torment him. Compaſſionate thy Redeemer, the Creator of all things, who for thy Sake ſuffers ſuch want,

that

that in the Hour of Death, he cannot obtain the Comfort of one Drop of Water; be aſhamed of thy delicate Palate, and Exceſs. Certainly (as St. *Bernard* ſays) there is no Meat ſo unſavory, that, if we conſider the Vinegar and Gall given to *Jeſus*, becometh not Sweet and Savory.

Conſider, that beſides this corporal Thirſt, he burned with another, which was that of returning to his eternal Father, and of the Salvation of Mankind; examine whether thy Thirſt is not only after worldly, vain, tranſitory things; grieve at the little Thirſt thou haſt after thy own Salvation, and the Means to obtain it, and beg of our Lord, Grace moſt ardently to deſire Heaven, and entirely abandon the World.

Conſider the Words, *'tis finiſhed*, which ſignify the Accompliſhment of all things neceſſary to be done, for the Salvation of Mankind, and teach thee to perſevere in good Works, and advance in Vertue, ſince Perſeverance is only crowned.

Reflect on thy Inconſtancy and Wearineſs, firmly reſolve to apply thy ſelf to well-doing, that being aſſiſted by the Divine Grace, thou mayſt ſay with the Apoſtle, *I have finiſhed my courſe, from henceforth I expect a Crown.*

Jeſus having finiſhed the Work of our Redemption, cried out with a loud Voice, *Father, into thy Hands I commend my Spirit, and bending*

bending down his venerable Head, gave up the Ghoſt.

Conſider, that by his laſt Words, *Chriſt* recommended not Riches to his eternal Father, becauſe he had them not; not Honours, becauſe he deſpiſed them; not his Body, becauſe he eſteemed it not; but his Spirit alone, to teach thee to value nothing on Earth but thy Soul.

Examine whether thou ſo liveſt, that at the Hour of thy Death, thou mayſt with Confidence ſay, *Into thy Hands, O God, I commend my Spirit*; conſider to what thou haſt hitherto dedicated thy Service, whether to the World, the Fleſh, Honours, Pleaſures, *&c.* and know, that if thou haſt ſerved any thing, but God, thou canſt not in reaſon expect a Reward from him, nor recommend thy Soul to him.

Meditate on the Conſolation which God's Servants find at that laſt Moment, which is to them an Earneſt of Paradiſe; on the contrary, the Anguiſh and Sting of Conſcience which worldly and ſenſual Men then feel, even in this Life, give them a Taſte of the Pains of Hell.

We are now arrived at the End of the Sufferings of our Lord *Jeſus*, and of his Life, which he was pleaſed to finiſh upon the Croſs to purchaſe for us eternal Life. Let us therefore, awake out of Sleep, and with a holy Fervour rouſe up our Spirits to correſpond

reſpond with the many Marks of Love *Chriſt* has beſtowed upon us with ſo much Sweat, ſo much Blood; often reflect on the many Scorns, Spittings, Stripes, Thorns, the Nails, the Lance and Croſs which he ſuffered for us wretched ungrateful Sinners, reſolve courageouſly to renounce all things which engage our Hearts, and hinder us from uniting ourſelves to the bleſſed *Jeſus*.

Often call to mind and imitate the Examples of all Sorts of Vertues which he gave us; and ſince our own Strength is inſufficient, let us recur to the help of him, of whom the Apoſtle ſaid, *I can do all things thro' him that ſtrengthens me.* If we deſire to poſſeſs true Peace and Tranquillity, let us imprint in our Hearts the Paſſions of *Jeſus*, forget earthly and tranſitory things, and avoid Vice; finally, let us caſt our ſelves into the Arms of *Jeſus Chriſt*, die with him to the World, that we may live with him, and enjoy him eternally in Heaven; where, with the Father, and the Holy Ghoſt, he lives and reigns for ever and ever. *Amen.*

PART

PART IV.

Of Vocal Prayer.

IN the Morning when you awake, turn your Thoughts to God and ſay; Bleſſed be the Holy and undivided *Trinity*, now and ever. *Amen.*

Praiſe the Lord, O my Soul, and forget not all his Benefits.

If it be time to riſe, ſay, *Awake thou that ſleepeſt, ariſe from the Dead, and Chriſt ſhall give thee Light. It is high time to awake out of Sleep; for now is our Salvation nearer than when we believed. The Night is far ſpent, the Day is at hand, let us therefore caſt off the Works of Darkneſs, and put on the Armour of Light; let us walk honeſtly, as in the Day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtriſe and envying, but put ye on the Lord Jeſus Chriſt.*

While riſing, ſay,

I return thee thanks, O eternal God, for my preſervation this Night, and beſeech thee to take me this Day, and evermore, into

thy Protection, and ſo ſtrengthen me by thy holy Grace, that avoiding whatever is ſinful, my Thoughts, Words and Actions may be directed by thy holy Law, and thy Name be glorified in the Being thou haſt given me.

Grant, O God, I may be careful in every Duty belonging to my State, that no Neglect, Sloth, or Self-love may hinder me from faithfully diſcharging my Obligations; ſo that they may be all acceptable to thee, and tend to the Salvation of my Soul.

Waſhing your Hands, Mouth, Eyes, *&c.* ſay,

Our Lord *Jeſus Chriſt*, who waſhed us *from our Sins in his own Blood*, ſo aſſiſt me this Day with his holy Grace, that my Hands, Mouth, Eyes, and all my Senſes, being cleanſed from ſinful communication, may be ever employed according to God's Holy Will.

When dreſt, kneel down, make the Sign of the Croſs on your Forehead and Lips, and ſay,

Open, O Lord, my Mouth to bleſs and glorify thy holy Name, cleanſe my Heart from all evil Thoughts, enlighten my Underſtanding, inflame my Affection, that I may worthily, attentively, and devoutly perform my Prayers, and deſerve to be heard by thee, now and ever. *Amen.*

Our Father, &c.
Hail Mary, &c.
I believe in God, &c.

I Confeſs to Almighty God, to the bleſſed Virgin *Mary*, to bleſſed *Michael* the Archangel, to bleſſed *John* the *Baptiſt*, to the Holy Apoſtles *Peter* and *Paul*, and to all Saints, that I have grievouſly ſinned in Thought, Word and Deed, thro' my Fault, thro' my Fault, thro' my moſt grievous Fault; therefore I beſeech the bleſſed Virgin *Mary*, the bleſſed St. *Michael* the Archangel, the bleſſed St. *John Baptiſt*, the Holy Apoſtles *Peter* and *Paul*, and all the Saints in Heaven to pray to God for me.

Almighty God, have mercy on me, forgive me my Sins, and bring me to everlaſting Life. *Amen.*

Almighty God, and moſt merciful Lord, grant me Pardon, Abſolution and Remiſſion of all my Sins. *Amen.*

Vouchſafe, O Lord, to keep me this Day without Sin; be merciful, O Lord, be merciful unto me, let thy Mercy be upon me, O Lord, as I have put my truſt in thee; O Lord, hear my Prayer, and let my Cry come unto thee.

O Lord God Omnipotent, who haſt brought us to the beginning of this Day, ſave

us by thy Power, direct and ſanctify our Hearts and Minds.

Deliver me, O Lord, from the Evils of this Day, from all Occaſions of Sin, and ſuffer me to do nothing but what is good, make me delight in the Duties of my Condition, and not too ſollicitous for the Succeſs of my Affairs; but in all Miſcarriages and Croſſes of this World, make me abſolutely ſubmit to thy Divine Pleaſure, and entirely rely on thy Divine Providence; let thy Bleſſing be always upon my Actions, and thy Grace ever direct my Intention; remove from me all Pride, Vanity, and vain Affections, that the whole Courſe of my Life, and Deſign of my Heart may always tend to the Advancement of thy Glory, the Good of others, and the Salvation of my Soul.

Let thy powerful Grace move me to the Obſervance of thy Commands, and command what thou wilt; enable me to ſuffer what thou permitteſt, and permit what thou pleaſeſt; turn away, O Lord, thy Face from my Sins, and blot out my Iniquities; I acknowledge my Iniquity, and my Sin is always againſt me. O Lord, I have put my truſt in thee, let me never be confounded.

Pardon, O merciful Father, whatſoever I have done amiſs, and grant everlaſting Reſt to the Faithful departed through *Chriſt* our Lord. *Amen.*

To

To thee, O gracious Lord, I commend my Soul and Body, and all to me belonging, my (Parents, Brethren, Sisters, *&c.*) Friends, Benefactors, and all others for whom I am obliged, or thou wouldst have me pray; to thee I commend the Holy Catholick Church, my distressed Country, our Gracious Sovereign, and all the Royal Family; grant, O Lord, that all may faithfully serve, honour, and worship thee, and give me Grace to love and please thee for ever and ever. *Amen.*

A Prayer to all Saints out of St. Austin's *Meditations, c.* 24.

O ALL you happy Saints of God, who have now past this Sea of Mortality, and deserved to arrive at the Harbour of eternal Rest——I beseech you by your Charity, being secure for your selves, be sollicitous for us——Assist us miserable Wretches, who are still tost in the Sea of this Life, by surrounding Tempests——O all ye Saints and universal Company of the Blessed, pray for us, that being assisted by your Prayers and Merits, we may deserve to arrive safely at the Harbour of perpetual Happiness.

A Prayer out of the fortieth Chapter of St. Auſtin's *Meditations.*

HEAR me, O Holy Trinity, and preſerve me from all Evil, from all Scandal, from all mortal Sin, from all the Snares of the Devil, and of my viſible and inviſible Enemies, by the Prayers of the Patriarchs, by the Merits of the Prophets, by the Suffrages of the Apoſtles, by the Conſtancy of the Martyrs, by the Faith of the Confeſſors, by the Chaſtity of Virgins, and by the Interceſſion of all the Saints that have pleaſed thee.

O Holy Immaculate Virgin, Mother of God, and of my Lord *Jeſus Chriſt*; vouchſafe to intercede for me before him, whoſe Temple thou haſt deſerved to be, S. *Michael*, S. *Gabriel*, S. *Raphael*: ye Holy Quires of Angels, Archangels, Patriarchs, Prophets, Apoſtles, Evangeliſts, Martyrs, Confeſſors, Prieſts, Levites, Monks, Virgins, and of all the Juſt; I preſume to beſeech you for his Sake, who has elected you, and with whoſe Contemplation you are ſo much delighted, that you will be pleaſed to ſupplicate with God for me a Sinner, that I may always be delivered from the Jaws of the Devil and endleſs Death.

Let all the Saints, O Lord, every where aſſiſt us, and by their Interceſſion, obtain for

for us Love, and Peace withal, both in Church and State, that we may all arrive at eternal Bliſs.

O Angel of God, who art my Keeper by God's merciful appointment, illuminate, guard, rule, and govern me by thy Piety this Day, and evermore. *Amen.*

Everlaſting God, who haſt ordained and conſtituted the Services of Angels and Men in a wonderful Order, mercifully grant, that they, who always do thee Service in Heaven, may, by thy appointment, ſuccour and defend us in Earth, through *Jeſus Chriſt* our Lord. *Amen.*

A Prayer for a Maſter or Miſtreſs of a Family.

I Implore thy Mercy, O God, for my direction and help this Day, that I may duly perform every Obligation belonging to my State, that I may be faithful in taking care of what I under thee have in charge, that nothing may ſuffer through my neglect, idleneſs, prodigality, or ill management, but that I may perform all with Diligence, Induſtry, and Sollicitude for doing well, and make a Conſcience of doing ſo; let not Paſſion influence my Words or Actions, that I may reprove without Anger, require Service without Imperiouſneſs, or Cruelty, have Compaſſion on ſuch Failings as are rather Weakneſſes than Neglects, and ſhew

a tenderneſs towards all under my Charge, as knowing, that both they and I have one Maſter in Heaven, who, without reſpect of Perſons, will call all to Account.

Let me therefore, O Lord, never want thy Grace to ſuppreſs all Inclinations, that lead from my Duty, nor let any Sort of Extravagance or Diſorder find encouragement in my Houſe; make me a zealous Obſerver of good Diſcipline, and watchful againſt all undue Liberties: ſuffer me not to be unjuſt to any, or connive at what ought to be reproved; deliver me from all immoderate Solicitude, and let no Exceſs of worldly Care take off my Heart from my greater Concern of Eternity; let me chiefly be ſollicitous to order all my Concerns to thy Honour and Glory, whereto I now offer all I ſhall do, or ſuffer this Day, imploring thy Bleſſing thereunto, according to my Neceſſities, now and for ever. *Amen.*

For Parents.

GIVE me, O heavenly Father, true Chriſtian Diſcretion for diſcharging my Duty to my Children, that I may ſee what to grant, what to deny; and let no ill humour or fondneſs move me to yield to them in any thing that may tend to the Prejudice, either of Soul or Body; direct me always to give them, and all others a good

Example,

Example, to preſerve them from all ill Company, from hearing, loving, or ſeeing what may induce them to Evil, and to correct them out of Love, but not in Paſſion, whenever they do amiſs; and no ways to miſ-employ what thou haſt given me for providing for their comfortable Subſiſtence in this Life, that they may the better ſerve thee; deliver me from all indiſcreet Partialities, be thou a Father to them, and ſupply by thy Goodneſs whatever is wanting in me; preſerve them from all Evil, and make them always thy faithful Servants here, that they may come at length to that Happineſs which Chriſt purchaſed for the Faithful. *Amen.*

For Children under Parents Care.

O Heavenly Father, who commandeſt us to obey, love, reſpect and honour our Parents, enable me always to comply with this thy Command.

May I ever deny my ſelf in all lawful things to pleaſe my Parents, and obey them in all they ſhall juſtly require or expect from me; let me never contradict, ſo as to make them uneaſy, may I always conſult with them in all that belongs to them and me, may I never hearken to thoſe who adviſe otherwiſe, may I never grieve them by following ill Counſel, ill Company, or any evil

Ways;

Ways; may I always labour to be their Comfort, and ſo make ſome recompence for all the Care and Trouble they have had for me; may I never ſhew any impatience at their Infirmities, much leſs mock at any Weakneſs to which they are ſubject, but daily pray for their amendment in whatever diſpleaſes thee, my Father, who art in Heaven. *Amen.*

For Husband or Wife.

O God, who haſt ordained this State wherein I am engaged, enable me to comply with all its Obligations, preſerve my Love undefiled, give me diſcretion to manage all for the beſt, a true Love for Peace, and diſcretion to keep it by compliance.

May I always be faithful and unwearied under the difficulties incident to my State with ſuch true Submiſſion to thy Will, that both in Peace and Trouble I may make the beſt uſe of what is, O God, thy Pleaſure and Permiſſion, and labour to work out my Salvation, through *Jeſus Chriſt. Amen.*

For a ſingle Perſon.

O Bleſſed Redeemer, who both by thy ſelf and Apoſtles, haſt recommended a ſingle Life as the moſt proper State to

ſerve

ſerve thee in without diſtractions, aſſiſt me with thy holy Grace, that I may duly conſider the Advantages of it, make a right uſe of them, and find the good Effects thereof in my Soul; may I always rejoice under thy Bleſſings herein, and being at liberty from thoſe engagements which are attended with endleſs Sollicitude, and enſlave the Minds of Men to earthly things, ſerve thee with freedom of Spirit, and have thee now for my Spouſe: may I not be like the fooliſh Virgins, but with the Wiſe wholly wait for thee; may I love thee with all my Heart, with all my Soul, and leave all for thee, that I may be holy both in Body and Mind; ſupport me in all my Weakneſs, defend me againſt all Snares of the Devil, the World, and of my own Corruption; give me a dread of all that is dangerous, and let the great and prevailing Object of my Love, Affections and Deſires be in thee alone, that having finiſhed my Life here, in imitation of thee, I may wait on thee for ever in thy holy Kingdom. *Amen.*

For the Choice of a State of Life.

THE Order of thy Divine Providence, O Sovereign Lord, requiring that there ſhould be in this World ſeveral States and Conditions to which thou diſpoſeſt Men by a Choice known only to thy ſelf; direct, I beſeech

beſeech thee, my Choice, that having thee for my Guide, I may take ſuch a Courſe of Life as may be pleaſing to thee, and proper for working out my Salvation; let no vain Affection byaſs my Judgment, nor Fondneſs incline me to hear thoſe who propoſe more their own Intereſt, than my eternal Good; whereto, let thy Holy Spirit conduct me, that after this Life, I may praiſe thee with thy Saints for ever. *Amen.*

For the Rich.

MOST bountiful Lord, I return thee thanks for whatever I poſſeſs, and beg thy Grace that I may ever make good uſe of the Plenty I enjoy; thou art the Giver and Maſter, I only thy Steward; to thee I muſt be accountable for what thou haſt intruſted me with: I know 'tis thy Will I ſhould ſupply my own and the Neceſſities of thoſe that belong to me, provide for them the common Conveniences of Life, and all that Health and a prudent Decency requires, likewiſe make Proviſion for their comfortable Well-being, who have received their Being from me; beſides which, I have thy expreſs orders for ſupplying out of my Plenty the Neceſſities of ſuch as are in want, as to feed the Hungry, to clothe the Naked, to ranſom Captives, to harbour the Harbourleſs, and apply the overplus to the decent

cent Support of me, and of thoſe under me; for doing which, with regard to thy order thou haſt promiſed eternal Happineſs, but eternal Puniſhment for neglect thereof: wherefore, O Lord, I beſeech thee, that I may ſpend nothing in favour of any vicious or ſinful Inclination, nor yield to the Demands of expenſive Vanity, Gaming, Appetite, or idly miſpend what belongs to the Poor, leſt, like the rich Man in the Goſpel, I ſuffer eternally for too much indulging my Paſſions, and turning thy Favours to the Service of Idleneſs, Luſt, and Vanity. My former Offences herein I beſeech thy Goodneſs to pardon, and aſſiſt me with thy Grace, that I may neither hereafter hoard up unneceſſarily, or ſpend unprofitably what thou haſt committed to my Care and Truſt, for which I ſtand to thee accountable: Aſſiſt me, O God, and let not Riches, or the Evils they lead to, but thou alone, be the only Deſire of my Heart and Soul. *Amen.*

For the Poor, or Diſtreſſed.

O Lord God of Mercy, *turn unto me, and have mercy upon me, for I am deſolate and in miſery; the Sorrows of my Heart are enlarged, O bring me out of my Troubles; look upon my adverſity and miſery, and forgive me all my Sins.* 'Tis on thy Mercy, O God, I depend

for my Support and Aſſiſtance, and in this I will ever truſt, for thy Mercy is above all my Sins; thou art my only Hope, Refuge, and Comfort in all my Diſtreſſes: whatever ſhall happen to me, is appointed by thy fatherly Providence for my Good, and therefore will I ever hope in thee. Help me, O God, my Saviour, and for the Glory of thy Name deliver me. Since *we muſt thro' much Tribulation enter into the Kingdom of God*, 'tis juſt I ſhould ſubmit to what God is pleaſed to lay upon me. By the way of Suffering, the Apoſtles and Friends of God, nay, Chriſt himſelf arrived to Glory; and ſhall I not be willing to follow the way they took, and which *Chriſt* went for my Example? *Hath not God choſen the Poor of this World, rich in Faith, and Heirs of the Kingdom, which he has promiſed to thoſe that love him.* Wherefore, O my God, tho' I find my ſelf deſirous of Relief, and my Nature unwilling to ſuffer, yet I reſign my ſelf wholly into thy hands; do with me, O God, as thou knoweſt beſt for me, thou art my Lord, to thy holy Will I entirely ſubmit my ſelf; *for I reckon the Sufferings of this preſent time, not worthy to be compared with the Glory which ſhall be revealed in us.* May I then never be dejected, but patiently ſuffer as I deſerve, ſeeing my Sins have been the Cauſe both of Chriſt's, and my own Sufferings, whereto I ſubmit, ſaying, *Father, if thou art willing, remove this*

Cup

Cup from me; nevertheleſs, not my Will, but thine be done.

A Prayer for Servants.

TO thee, O God, I offer my ſelf, and all the Labours of this Day, and moſt humbly beg thy Bleſſing to accompany me in all my Undertakings, that I may labour or ſuffer with the Patience of an humble Penitent, and faithfully diſcharge my Duty to thee and thoſe whom I ſerve in every thing belonging to my charge, without loſs of time, neglect, or waſte of what is committed to me; likewiſe, I beſeech thee to give me the Spirit of Obedience, Humility, and Meekneſs, that I may cheerfully comply with all lawful Commands, without gainſaying, murmuring, or diſreſpect; may I never offend in Word or Action, or join with others in Evil; may I never give ill Example to any, or yield to others in whatever is injurious to thoſe over me, or diſpleaſing, O God, to thee; may I live in Peace with all, give no provoking Language, make no Parties, carry no Stories; and if Provocations be offered, may I ſuppreſs my Paſſion, be moderate in my Anſwers, and do Good for Evil; in theſe and all other Duties, aſſiſt me, O God, to overcome my uſual Weakneſs; May I ever continue under thy Protection, and zealouſly walk in the

way of thy Commandments, avoiding Evil, and doing Good: Let thy Bleſſing attend me this Day, and evermore.

For overcoming Temptations.

HOW many, how violent the Temptations of this Life are, thou O my God knoweſt; and that it is impoſſible, conſidering my Weakneſs, for me not to fall, if I am not ſupported by thy Grace: wherefore I moſt humbly beſeech thee to aſſiſt me daily therewith, and never leave me to my ſelf, to my own Weakneſs, which I have ſo often experienced by being eaſily drawn to offend thee. I am ſenſible of the Corruptions of my Heart, of my Infirmities, Paſſions, and vicious Inclinations which gain upon me; therefore, dear Lord, make me more careful in the Government of my Senſes, by withdrawing my ſelf from all that diſpleaſeth thee; let my Eyes be ſhut againſt all alluring Objects that draw to Sin; may I never gratify my Appetite to Exceſs, give way to Idleneſs, idle Converſation, or Entertainments.

Regard, O Lord, my Weakneſs, and according to my manifold Neceſſities, come to my Aſſiſtance; let my Heart and Will be under thy Protection, that whatever Temptations ariſe, I may never be drawn to yield to any thing againſt thy Commands.

O

O Lord, with thy Grace protect me always in time of Danger.

For a clean Heart.

O Jeſu, who haſt aſſured us, that *Bleſſed are the pure in Heart, for they ſhall ſee God*; on me beſtow that Bleſſing, preſerve my Heart pure from all Filth of Sin, that it may be always thy holy Tabernacle, and the Temple of the Holy Ghoſt.

O Lord, I moſt earneſtly beg thy Grace to make me watchful againſt all evil Thoughts, to admit of no Diſpute with them, but uſe my beſt endeavours to divert them.

Deliver me, O Lord, from all impurity, and all allurements thereunto, that retaining a clean Heart, my Soul may ſee and enjoy thee for ever. *Amen.*

For Peace.

O Jeſu, who haſt commanded us to *follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord*; and alſo aſſured us, that, *Bleſſed are the Peace-makers, for they ſhall be called the Children of God*; grant me this Bleſſing, that I may always have Peace with my ſelf, Peace with my Neighbours, and Peace with thee, my God. *Let thy Peace, O God, rule in my Heart, that*

I may follow after the things which make for Peace, and things, wherewith one may edify another. Amen.

Againſt Drunkenneſs and Exceſs.

SINCE Drunkenneſs brings Men to neglect the Duties of their State, much more the Duties of their Soul, cauſing a Coldneſs, as to all the Exerciſes of Religion, and an Indifferency to whatever belongs to God, deſtroys Reaſon, weakens all the Faculties of the Mind, engages a Man in idle Company, where Time is waſted, ill Example given, others drawn into Exceſs, Morality prophaned, all that is ſacred ridiculed, Religion and the Goſpel brought into contempt; Conſcience repreſented as a Phantom, and ſet looſe from all reſtraint; whatever is leud and vicious gloried in, Eſtates conſumed, and Poverty left for Children's Inheritance; ſince the Apoſtle ſays, *Drunkards ſhall not inherit the Kingdom of God*; from the Sin of Drunkenneſs, whereby ſuch numbers are Damned, good Lord deliver me, and preſerve me from engaging in Company that may bring me to exceed in the Quantity of what I drink, or idly waſte my Time and Money; Imprint in my Soul a true Horror of this Sin, as being the Corrupter of Youth, the School of Prophaneneſs and Atheiſm, an Encouragement to Vice, the De-

Deſtruction of good Order and Chriſtian Diſcipline, the Conſumption of Health, Eſtate and Life.

With this Idea, O Lord, let my Soul be ſo poſſeſſed, as to dread all Meetings that may occaſion Sin; and let thy Mercy ſo confirm this in me, that neither Sollicitations or Reproaches of Friends, nor any Temptation may prevail with me to encourage ſuch Aſſemblies. *Amen.*

For overcoming any ſinful Cuſtom.

BEhold here, O merciful *Jeſus*, proſtrate before thee, a Wretch, a Slave to Sin, and the Devil; yet, ſince I deſire to forſake my Sins, becauſe they offend thy Divine Goodneſs, I beſeech thee, who cameſt to call and ſave Sinners, to grant me ſincere Repentance, and enable me by thy Grace never more to offend thee, but henceforth ſeparate from the nigh Occaſions, from Provocations and Temptations to Vice, which now I ſincerely purpoſe, by denying my ſelf in all that is oppoſite to thy Holy Laws: wherefore, O God, I implore thy Mercy for pardon of my Sins, Grace to do worthy Fruits of Penance, and perſevere therein; root out of my Heart the Love of all that is ſinful, inſpire me with a contempt of all that is dangerous, vain and worldly; let not Paſſion, Humour or any ill Cuſtom govern

govern me, but thy holy Will alone; give me Patience and Courage under all the Self-denials that are neceſſary for me, and ſince I ſeek help from thee, I beſeech thee to help me in ſuch a manner as thou knoweſt beſt for me.

For Reſignation.

THEE, O God, I acknowledge my Sovereign Lord, and that I ought in all Occurrences to ſubmit to thy holy Order, reſt contented, and rejoice therein, as being that, which is beſt for me; conformably whereunto, I daily pray, *thy Will be done in Earth, as it is in Heaven:* and yet, O Lord, I find my ſelf fretful and dejected, when Troubles or Difficulties occur, which by the Order of thy Providence, may be deſigned for my Good; wherefore, I beſeech thee to grant me a more Chriſtian Temper, conformable to the Commands and Example of my Lord *Jeſus Chriſt*. May I never confide in my own, or the Deſigns of others, but be ſatisfied, that nothing can happen to me, but according to thy Will. Into thy hands, O God, I ſurrender my ſelf, with all that belongs to me, likewiſe whatſoever I ſhall undertake through the whole Courſe of my Life. Do with me, O Lord, as thou pleaſeſt, without any regard to my Inclination; may thy holy Will be always done in me,

me, all my Reſolutions be directed by thy Law, my daily Comfort be in thy holy Will's being done, wherein conſiſts the Happineſs of the Saints; may this Happineſs now begin in me, and increaſe till it be finiſhed in the Glory of the Bleſſed. *Amen.*

For Conſtancy and Perſeverance.

O Lord, who haſt ſaid, *he that ſhall endure unto the end, the ſame ſhall be ſaved*; make me perſevere in loving and ſerving thee all the Days of my Life: this is the Duty of every one, and I often purpoſe, and pray that I may do thus; but ſuch, O God, is my Weakneſs, that I ſoon fall from my Purpoſes: Hence it is that my Prayers are ſo often neglected, the Love of the World prevails in me, and I go on in many Cuſtoms and Practices, which if not reformed, muſt hazard my eternal Happineſs.

O my God, ſuffer me no more to neglect or forget what I ſhould undertake in obedience to thy Law; may thy Grace henceforward make me always perſevere in doing thy Will, and patiently ſuffer whatever thou ſhalt pleaſe to permit to befall me; let my Will be conformable to thine, as well in Adverſity as Proſperity, in Sickneſs as in Health, in Poverty as in Wealth, in Contempt and Calumny as in the higheſt Applauſes.

May

May I never more yield to my corrupt Paſſions, and evil Diſpoſitions, which make me negligent in the great Concern of my Soul; I obſerve how the Love and Fear of created Things work in me, with what Solicitude and Induſtry they are attended: 'tis too evident, that I do not love or fear thee, who take ſo little pains either in doing what pleaſeth thee, or avoiding what I know is diſpleaſing to thee. May I not fear there is in me a Want of Faith, as well as of Love and Fear of my God, ſince I am ſo inconſtant, ſo often falling, and ſubject to ſo many Neglects in all that is ſpiritual, which a lively Faith, and the true Love and Fear of God would prevent? Increaſe therefore in me, O God, the Life of Faith, there being no Poſſibility of perſevering in thy Service, for thoſe whoſe Faith continues dead, and who do not in earneſt fear and love thee. Poſſeſs therefore my Heart with this Fear and Love, that I may henceforth earneſtly purſue all that belongs to Salvation. *Amen.*

For obtaining the True Love of God, and forgiving Injuries.

O Merciful Redeemer, who for our Salvation ſufferedſt all that the Malice of Men or Devils could invent, give me, I beſeech thee, a true Love of thee, and of my Neighbour for thy ſake, with a Will always

ways ready to advance the Salvation of my worſt Enemies and Perſecutors, according to thy glorious Example.

Grant, O Lord, I may love my Enemies, not in Word only, but in Truth, and from my Heart; take from me all Bitterneſs of Mind, Wrath, Diſdain, Envy, or whatſoever elſe is contrary to the perfect Law of Charity, that ſo I may judge no Man raſhly, but think and ſpeak the beſt of every body, and love all Perſons with a Chriſtian Sincerity, ſhewing my ſelf never more eaſy or better pleaſed, than while I am doing good to others under any Diſtreſs, whether Friends or Foes. Thy Image is ſtampt upon the Souls of my Enemies, as well as of my Friends; we all coſt thee the ſame Price; we all hope, like Children of one Father, to be Partakers of the ſame Inheritance, and ſit together at the ſame Table in thy Kingdom, where are no Miſunderſtandings, no Complaints; to which bleſſed State, vouchſafe, O *Jeſus*, that I, my Friends, my Enemies and Perſecutors may arrive, thro' the Merits of thy Death and Paſſion. *Amen.*

Grace before Meat.

BLeſs us, O Lord, and theſe thy Gifts, which we are about to receive of thy Bounty, thro' Chriſt, our Lord.

Grace

Grace after Meat.

WE give thee Thanks, Almighty God; for all thy Benefits beſtowed upon us, who liveſt and reigneſt, *&c.*

Evening Prayers.

BEfore going to Bed, having ſaid, In the Name of the Father, &c. *Bleſſed be the holy and undivided Trinity,* &c. *Our Father,* &c. *Hail* Mary, &c. and the *Creed,* ſay,

I come now, O God, with all Submiſſion of Heart and Mind, and with a deep Senſe of my Unworthineſs, to adore, praiſe and glorify thee, to render Thanks for all thy Benefits, and particularly for the Graces, Bleſſings, and Mercies of this Day; to confeſs my Sins to thee, to beg pardon for them, and Grace to amend my Life; wherefore

I confeſs to Almighty God, *&c.* as in *Page* 327, till thro' my moſt grievous Fault; *after which making a due Examination of Conſcience, and deteſting all Sin,* ſay, Therefore I beſeech, *&c.*

I beg pardon, O Lord, for all my Tranſgreſſions, eſpecially thoſe this Day committed, and purpoſe to be hereafter by thy aſſiſting Grace more careful; I beſeech thee thro' thy bitter Death and Paſſion to forgive me all my Sins, and keep me this Night from

from all Danger, either of Soul or Body, that I may repoſe, and riſe again to glorify thy holy Name, with a chaſte Body and clean Heart.

Almighty God, have mercy on me, and bring me to Life eternal. *Amen.*

Almighty God, and moſt merciful Lord, grant me Pardon, Abſolution and Remiſſion of all my Sins. *Amen.*

Preſerve me this Night, O God, from all vicious, vain, evil and impure Thoughts, and grant that I may ever reſt in the true Love of thee, to whom I offer my Body, Senſes, all the Powers of my Soul, and whatever I am any way concerned for, to be moderated, govern'd and poſſeſt by thee, who liveſt and reigneſt World without end. *Amen.*

The Hymn. *Te Lucis ante Terminum.*

BEfore the cloſing of the Day,
Creator, we thee humbly pray,
That for thy wonted Mercies ſake,
Thou us into Protection take,
May nothing in our Minds excite
Vain Dreams and Phantoms of the Night;
Keep off our Enemy, that ſo
Our Bodies no Uncleanneſs know.
To Jeſus *from a Virgin ſprung,*
Be Glory given and Praiſes ſung;

The like to God the Father *be,*
And Holy Ghost *eternally.* Amen.

O Angel of God, who art my Keeper, guard, rule, and govern me this Night committed to thy heavenly Protection.

Save us, O Lord, waking, and keep us sleeping, that we may watch with Christ, and rest in Peace. Preserve us, O Lord, as the Apple of thine Eye, and protect us under the Shadow of thy Wings; vouchsafe, O Lord, to keep us this Night without Sin; have Mercy on us, O Lord, have Mercy on us; thy Mercy be upon us, O Lord, as we have trusted in thee, O Lord hear my Prayer, and let my Supplication come unto thee.

Visit, we beseech thee, O Lord, this Habitation, and repel far from it all Snares of the Enemy; let thy holy Angels dwell therein to preserve us in Peace, and thy Blessing be upon us for ever, through our Lord *Jesus Christ.* Amen.

An Act of Contrition, which may be said at any Time.

O Dreadful Lord, and most indulgent Father, I, wretched Worm, have sinned against Heaven, and before thee, and am no more worthy to be called thy Servant, much less to be accounted thy Child, having repaid

repaid ſo much Bounty with Contempt, and ſo many Benefits with Ingratitude. Where ſhall I find Puniſhment enough to be revenged of my Sins, and Tears enough to waſh away my Iniquities? Alas! I grieve not at thoſe Pains which I have deſerved for my Rebellion. It only pierces my Heart, that I have offended a God, who ought to be loved and honoured above all Things; what ſhall I ſay, dear Lord, in Deteſtation of the Crimes I have committed? what ſhall I do to prevent my future Relapſing. Father, from henceforth the Face of Sin ſhall be more hideous to me than Hell, and the leaſt Temptation to it more frightful than Death; forgive, Almighty Love, forgive, and have not the Sins of my Life paſt in Remembrance. Why ſhould the mighty Lord of Heaven and Earth be incenſed againſt ſo poor, ſo contemptible an Object? Look upon me, O my God, not in thy Anger, but according to the tender Bowels of thy infinite Mercy; for thou art our Father, and we are thy Children; thou art our Maker, and we are all as Clay in thy Hands; thou canſt with thoſe Waters drawn from the Fountains of our Saviour, cleanſe our Pollutions, and with the Mixture of one Drop of his Blood, mould us again into Veſſels of Honour: Of thee only, O merciful Father, I beg and hope for Pardon; on thee only I call and depend for Aſſiſtance, that I may

hereafter conſtantly ſerve thee with a true and faithful Obedience, and inſeparably adhere to thee with a pure and perfect Love for ever. *Amen.*

At entering into Bed, ſay, In the Name of our Lord *Jeſus Chriſt* crucified for me a Sinner, I go to Bed. O *Jeſu* bleſs me, govern me, keep me, and bring me to eternal Life. *Amen. I will lay me down in Peace, and take my Reſt, for it is thou, Lord, only that makeſt me dwell in Safety. Into thy Hands I commend my Spirit, for thou haſt redeemed me, O Lord, thou God of Truth.* Pſ. 31. 6. Sweet Jeſus, receive my Body and Soul into thy Protection, and make me ever reſt in thee.

The Chief of every Family ſhould ſay, or cauſe to be ſaid ſome publick Prayers every Night before going to Bed, and both Forenoon and Afternoon on all Sundays, and Holidays, read or cauſe to be read ſome good Inſtructions to his whole Family.

Ejaculatory Prayers to be uſed at any Time, in any Place or Occupation.

SWEET *Jeſus*, give me in all my Undertakings a pure Intention, a clean Heart, and a Regard to thy Glory.

Thou haſt made me, O Lord, for thee, and my Heart remains uneaſy till it reſteth in thee.

Sweet

Sweet *Jesus*, possess always my Mind with thy heavenly Presence, and ravish it with thy Love, that all my Delight may be to be embraced with the Arms of thy Protection. O Lord, I give thee my Body and Soul, my Substance, Liberty and Life; dispose of me, and all mine, as shall be most to thy Honour and Glory.

Sweet *Jesus*, give me Patience in all Troubles, Constancy against Temptations, and Victory against my ghostly Enemies.

Jesu, keep my Eyes from all vain or unlawful Sights, my Ears from hearing evil Speeches, my Tongue from talking unlawful things, and all my Senses from yielding to Sin.

Lord, make my Will conformable to thy most holy Will, and grant me perfect Contentment with Submission to whatever thou allottest.

Sweet *Jesu* forsake me not, lest I perish; leave me not to my own Weakness, lest I fall, and offend thee.

Jesu, grant me always a sincere Desire to amend my Faults, adhere to my good Purposes, and serve thee with Cheerfulness.

Make me strong, O Lord, against all Occasions of Sin, and rather chuse to die than offend thee.

Grant me, O Lord, a true Sorrow for all my Sins, Thankfulness for thy Benefits, a

Fear of thy Judgments, and a conſtant Mindfulneſs of thy Preſence.

For an Happy Death.

O Sovereign Lord, who knoweſt my Weakneſs and Inſufficiency of doing any good without thee, I implore thy aſſiſting Grace to move me always forward to do thy holy Will, that I may be prepared, and ever preparing for an happy Death by a conſtant deteſtation of Sin, a perfect contempt of this World, with its vain Honours, deceitful Pleaſures, all that Worldlings moſt eſteem, and a ſincere Denial of my ſelf; ſuffer me not to ſleep in the forgetfulneſs of Death, which as a Thief comes when we leaſt expect it, nor do any thing here that may hazard my Salvation. Heaven is not got by Idleneſs; if I neglect the preſent Time, the loſs may be irreparable; the Door was ſhut, never more to be opened, againſt the fooliſh Virgins, becauſe they ſlept when they ſhould have watched; the unprofitable Servant was ſentenced to *outer Darkneſs, where ſhall be weeping and gnaſhing of Teeth.* The Rich Man in the height of his Jollities, was that very Night called to Judgment.

Wherefore, O God, I beſeech thee to imprint in my Heart and Soul a conſtant Senſe of my Mortality, that my Life may be a daily Preparation for Death, and I live every

every Day as if it were to be my laſt; let it be my continual endeavour to war againſt Sin, and be watchful for avoiding all the Occaſions of it; may I every Day call my ſelf to an Account, not tolerate any ſinful Inclination within my ſelf, go on blindly under the Enjoyment of a falſe Peace, or connive at Guilt under any pretext.

May all the Saints and the univerſal Company of the Bleſſed pray for me, that being help'd by their Prayers and Merits, I may ſafely arrive at the Port of everlaſting Happineſs.

Acts of Faith.

MY Lord and Creator, I undoubtedly believe the bleſſed Trinity, three Divine Perſons and one Eſſence, one only God, moſt High, moſt Mighty, moſt Glorious; and all other Articles of Faith, which the Catholick Church teacheth and believeth.

Dear Lord, I moſt firmly believe thy true Body and Blood to be really preſent in the bleſſed Sacrament of the Altar.

I believe, ſweet *Jeſus*, that thou art perfect God and Man in one only Perſon; for which Truth, and all others, thou haſt taught, I am ready to ſuffer all Torments that can be deviſed, even to Death.

Acts of Hope.

O Moſt merciful Lord, and God, I humbly hope by means of thy Help, and thoſe good Works which I purpoſe to perform by thy aſſiſting Grace till the End of my Life, to enjoy eternal Glory.

Tho' in every Moment, O merciful Saviour, I am guilty of many Imperfections, yet I hope by thy gracious Aſſiſtance hereafter to fufil thy Commands.

I hope moſt firmly, O Son of God, and my Redeemer, by means of the bleſſed Sacraments, and the Merits of thy Paſſion to enjoy eternal Bliſs.

O God of infinite Mercy, as there never was any Sinner that called on thee with true Repentance, to whom thou didſt not ſhew Mercy, I hope thou wilt have mercy on me.

Acts of the Love of God.

O Dear Jeſus, I deſire no other Inheritance but thee. O Jeſus, my ſupreme Good, permit me not to love any thing more than thee, and all other things only for thy Sake; take now Poſſeſſion of my Heart, which was created for thee, and pierce it with the Wounds of pure Love, that I may ever languiſh in ſighing after thee, and rejoice in loving thy infinite Perfections.

O

O Life of my Life, more amiable than all created Beauties, inflame me with a moſt ardent Deſire to thy eternal Glory.

O my infinite Good, I reſign to thee all that thy Liberality has beſtowed on me, and offer on the Altar of my Heart my ſelf in Sacrifice, that thereby I may live and die to thee.

Acts of Love towards our Neighbour.

MOST merciful Lord, I beſeech thee ſo to convert the Hearts of all Sinners, that they may do true Penance for their Sins, and ſeek with all Care thee the only Good of their Souls.

Bring back, O Lord, to thy holy Church, all Hereticks, and grant that all repenting Sinners may always continue in thy Grace.

I beſeech thee, ſweet Jeſus, by the Bowels of thy infinite Mercy to pardon ſuch as perſecute or have offended me.

Acts of Penance.

MOST merciful Lord, I abhor all my Sins purely for thy Love, reſolve to do Penance for them, and rather die than offend thee in any thing.

O God of infinite Majeſty, would I had died, if it had been thy Will, before ever I offended thee: I reſolve henceforth not to commit

commit one Sin, tho' I might thereby gain whatsoever is valuable upon Earth.

Grant me, O Lord, Remission of all my Sins, wash me in thy precious Blood, grant me perfect Mortification, Self-denial, true Humility, Patience, Temperance, Charity, Purity, Simplicity, and a Will conformable to thine, that adhering to thee in all things, I may act according to thy Desire.

O Jesu, the Life of my Soul, grant me so to put off the old Man, that nothing besides thee may live in me; wound deeply my Heart with Divine Love, that I may take no pleasure, but in the Contemplation of thy Celestial Beauty; grant that all Creatures may be of little Account with me, and that thou mayst be the Delight of my Soul and my eternal Joy.

Give me Grace daily to amend my Life, and renew a right Spirit in me, that I may carefully observe my own Ways, diligently reform whatever is Sinful, and couragiously resist all the Enemies of my Salvation; give me Patience in all Difficulties, Charity to forgive all Injuries, Constancy to perform all Duties; be thou ever with me, direct, and govern both my Soul and Body. Into thy Hands I now deliver whatever belongs to me, let me therefore be thine now, and for ever. *Amen.*

A Prayer in Time of Affliction.

SINCE thou, O Lord, inviteſt us, ſaying, *Come unto me all ye that labour, and are heavy laden, and I will give you reſt; take my Yoke upon you and learn of me, for I am meek, and humble of Heart, and ye ſhall find reſt in your Souls:* thou knoweſt my Affliction, I humbly beſeech thee therefore to give me Grace to follow thee, and ſubmit my ſelf in this, and all other Difficulties thou pleaſeſt to permit to befall me, being taught that *we muſt thro' much Tribulation enter into the Kingdom of God.* I deſire with all my Soul to renounce my ſelf, and that my Will for the future be ever conformable to thine; may the Faith of the everlaſting Good to come, ſuppreſs the Corruption of my Nature, and preſerve my Soul in due Subjection to thee; may my Heart be ſo poſſeſt with the Deſire of thy Glory, as to willingly embrace all that may be ſerviceable to that End; may I never think my ſelf unhappy as long as I am in the way to Happineſs; may thoſe Sufferings, whoſe Fruit is everlaſting Reſt, be always welcome to me, that with the Apoſtle, I may ſay, *Who ſhall ſeparate me from the Love of Chriſt? Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Sword? May neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things*

things preſent, nor things to come; nor Height, nor Depth, nor any other Creature, ſeparate me from the Love of God, which is in Chriſt Jeſus our Lord, &c. whom I beſeech to ſtrengthen and comfort me under all Adverſities, whereof I acknowledge my Sins to be the Cauſe, and account them a Puniſhment due for my Offences, and ſent for the Exerciſe of my Humility; to make me ſenſible, that all Things in this World are Vanity and Affliction of Spirit, that all are fading and unconſtant, that no true Satisfaction is to be found in them; therefore all my Confidence is to be repoſed, O God, in thee; who, whenever thou ſendeſt Afflictions, wouldſt, by thoſe bitter Potions, wean us from the Pleaſures of this World, withdraw our Affections from ſuch fading Objects, and fix them on thee, our chiefeſt Good, that we may deſire to be diſſolv'd, and releaſed from this Vale of Tears. In this Viſitation, O God, I willingly ſubmit to thy holy Appointments, and give Thanks to thee for ſo merciful a Chaſtiſement. For what are my Sufferings, if compar'd to what my Sins deſerve, compared to the Sufferings of my deareſt Lord, to thoſe of his beloved Apoſtles, Martyrs, Confeſſors, and infinite others, more deſerving than I; or compared to the Sufferings of the next Life, which thou, O Lord, in thy Mercy, haſt forwarn'd me of, and which I may eſcape

by bringing forth Fruits worthy of Penance? O merciful Lord, aſſiſt me by thy Grace to do and ſuffer what thou requireſt, or thinkeſt fit for me during this Life, that I may enjoy thee in the Life to come; grant that I may be reſign'd in every Thing to thy holy Will, and patient in all Tribulation, *knowing that Tribulation worketh Patience.* Permit me not to caſt away my Confidence, *which hath great Recompence of Reward; for I have need of Patience, that after I have done the Will of God, I may receive the Promiſe, and in Patience poſſeſs my Soul.* Amen.

Prayers in Time of Sickneſs.

Whoſoever is viſited with Sickneſs, is thereby admoniſhed by God to prepare for Death; and if a Will be to be made, which ought to have been done in Health, let that be perform'd for preventing future Contention; alſo let him declare his Debts, and what is owing to him, for diſcharging of his Conſcience, and Eaſe of his Executors; and if he has injured any either by Word or Deed, to the utmoſt of his Power make Amends, and ask Forgiveneſs for all Offences he has given to any.

The following Prayers the ſick Perſon may ſay, or attend to, if read by others.

O Moſt merciful Lord, ſince thou art pleaſed to viſit me with Sickneſs, I willingly ſubmit thereto; *Thy Will be done in Earth as it is in Heaven.* Grant I may make due uſe thereof to the Honour of thy holy Name, and Good of my Soul; for this End I here offer my ſelf with an entire Submiſſion to thy Appointment, to ſuffer in what Manner thou pleaſeſt, ſeeing my Sins moſt juſtly deſerve thy Chaſtiſements; yet, O Lord, correct me not in thine Anger, but regard my Weakneſs, and according to the Multitude of thy moſt tender Mercies, have Compaſſion on me. Let thy Mercy be upon me, O Lord, and thy Grace ſupport me in this my Infirmity, and enable me to ſuffer it, as the juſt Puniſhment of my Offences; defend me againſt all Temptations, and Aſſaults of the Enemy, that I may not offend thee, and vouchſafe me thoſe Means which thou haſt in thy Mercy ordained for the Good of my Soul, to prepare it for a happy Paſſage to Eternity, that being perfectly cleanſed from all Iniquities, I may with a lively Faith, conſtant Hope, and pure Love, put my whole Truſt in thee; and thro' the Merits of thy Death

and

and Paſſion, for ever among the Bleſſed praiſe thee. *Amen.*

An Act of Faith.

I Believe in God the Father, who created me to his own Image and Likeneſs, in *Jeſus Chriſt*, my Saviour, who redeemed me by his precious Blood, and in the Holy Ghoſt, who has ſanctified me in my Baptiſm. I believe one holy Catholick Church, and whatſoever ſhe teacheth, as received from Chriſt, and his Apoſtles; of this Church I profeſs my ſelf a Member, and renounce whatever is oppoſite to her Doctrine.

From my Heart I forgive all who have any way offended or injured me, and deſire Almighty God to pardon them, humbly beſeeching every one whom I have any way offended, whether by Word, Deed, or ill Example, to forgive me.

Tho' my Sins, O Lord, are many and grievous, yet ſtill I truſt in thy Mercy, that thro' the Merits and Paſſion of my Redeemer, *Jeſus Chriſt*, I ſhall obtain Pardon, and partake of the Glory of the Bleſſed.

I deſire, O Lord, to love thee with all my Heart, with all my Soul, and with all my Strength; and I firmly hope, that neither Life nor Death, neither Things preſent, nor Things to come, neither Flattery

nor Fear, nor any Creature, ſhall be able to ſeparate me from the Love of thee my *Jeſus*, into whoſe Hands I commend my Spirit.

Thou knoweſt, O Lord, I am weak, and of my ſelf nothing, that all my Strength and Comfort is only from thee; I therefore beſeech thee to ſupport me in my Weakneſs, that I may ſuffer patiently whatever thou ſhalt pleaſe to lay upon me, and then chaſtize me as thou wilt; let it be the Effect of thy Mercy, that in Patience I may poſſeſs my Soul. Let the Sufferings of my Saviour be always freſh in my Mind, that I may be encouraged thereby. I am aſſured that the Sufferings of this Life are nothing, if compared to the Glory which ſhall be revealed; and that thro' many Tribulations we muſt enter into the Kingdom of God. I beg therefore, O God, thou wilt give me Grace to bear all with Patience, and chearfully ſubmit to what thou knoweſt fit for me.

I deſire neither Life, nor Death, but that thy holy *Will be done*; thee, O Lord, I look for, be it unto me according to thy Pleaſure. If thou wilt, ſweet *Jeſus*, that I die, receive my Soul; and tho' I come late to thee, yet grant that with thee, and in thee, I may receive the Wages of eternal Life: If thou wilt, ſweet *Jeſus*, that I live longer on Earth, I purpoſe by thy Grace to amend

my

my Life, and offer all in Sacrifice to thee.

Lord, grant me pardon of all my Sins, and a Reſignation of my Will in all Things to thine, that I may glorify thee in my Sufferings, which are but ſmall in Regard of my Sins, for which I crave Forgiveneſs. O Lord, have Mercy on me, conform my Will to thy holy Will, and unite my Sufferings to thoſe thou ſufferedſt for me.

I am ſick, my Life is weak, to thee I fly, as to my only Phyſician. Heal me, O Lord, and I ſhall be healed; and ſince all my Confidence is repoſed in thee, let me not be confounded; to thee, O Lord, I commend my Soul, to thee I offer my Agony, Sweats, Pains, and Diſtreſſes, whatever they are or ſhall be, to be united to thy bloody Sweat, to the Grief, and Torments, thou ſufferedſt for the Remiſſion of my Sins, and to the eternal Glory of thy Name; and I beſeech the Angels and Saints of God to pray for me now, and in the Hour of my Death. *Amen.*

I am, ſweet *Jeſus*, a Part of that Purchaſe thou madeſt on the Croſs. For me thou didſt ſhed thy precious Blood. Caſt me not away, O *Jeſu*, I am a Sheep gone aſtray, ſeek me, O good Shepherd, and bring me back to thy Flock, that thou mayſt be juſtified in thy Words; for thou haſt promiſed that at what Hour ſoever a Sinner repents, and turns to thee, he ſhall be ſaved:

Lord, I have ſinned againſt Heaven and before thee, I cry to thee for Mercy, turn away thy Face, O Lord, from my Sins, and blot out all my Iniquities. Caſt me not away from thy Sight, deal not with me according to my Sins, nor reward me after the Deſert of my Iniquities; but help me, O Lord, my Saviour, and for the Glory of thy Name, deal mercifully with me, that, with the reſt of thy Elect, I may be admitted into thy glorious and eternal Paradiſe, and praiſe thee for ever. *Amen.*

O merciful Jeſus, open to me the Gates of Life, for thou diedſt on the Croſs for my Sake. Come then, O ſweet Lord, let me receive thee; let me embrace thee, let me not loſe thee, but bring me into thy heavenly Reſt; thou art my Redeemer, my Glory, my Habitation and Benediction: receive me, moſt gracious Lord, according to the Multitude of thy Mercies, and place me at thy right Hand for ever. Into thy hands I commend my Spirit, Lord *Jeſus* receive my Soul.

Before receiving the Viaticum, prepare thy ſelf by an humble Confeſſion; after which thou mayſt ſay,

O Dear Jeſus, the Comfort of my Soul, who, the Night before thou ſufferedſt, didſt inſtitute and appoint the moſt holy Sacrament

crament of thy Body and Blood, for the Food and Nouriſhment of our Souls, an intire Union with thee, a continual Application of the Merits of thy bitter Death and Paſſion to our infirm Souls, the Object of our Love, Adoration and Thankſgiving, and aſſuredſt us, that thoſe who receive thee worthily, *ſhall live for ever*; grant that I may worthily receive the holy Sacrament of thy Body and Blood, thy ſelf, and my all; that thou mayeſt remain in me, and I in thee; that my Soul, ſtrengthened with this holy Food, may arrive at eternal Life, live for ever with thee among the bleſſed, and for ever adore and glorify thy holy Name.

O merciful Saviour, who deſcendedſt from Heaven to be the Food and Nouriſhment of our Souls, give me now Grace to receive thee with an humble and contrite Heart, a pure Intention, a clean Soul, Love, Reverence, and a moſt firm Belief. Give me the nuptial Garment, that I may be worthy to ſit at thy heavenly Banquet, feed at thy Table, and reſt in thee. *Amen.*

As Meat is the Food of my Body, ſo thou, O ſweet Jeſus, art the Food of my Soul; by thy Power and Goodneſs, my Soul muſt live to thee; vouchſafe therefore now to communicate to me thy divine Bleſſings, let my weak Soul be now comforted by thy heavenly Banquet, that it may be an effectual

Remedy

Remedy of all my Weakneſs, and bring me to the Enjoyment of thee for ever. *Amen.*

Lord, I am not worthy that thou ſhouldeſt enter under my Roof, but only ſay the Word, and my Soul ſhall be healed.

After Receiving.

ALL Glory, Praiſe, Thankſgiving and Honour be to thee, O Lord, who out of thy merciful Goodneſs haſt been pleaſed to viſit and refreſh my poor Soul; *Now let thy Servant depart in Peace, according to thy Word, for mine Eyes have ſeen thy Salvation:* in thee I will live, in thee I will die, and in thee I hope to live for ever.

Now I deſire to be diſſolved, and reſt with *Chriſt*; for *Chriſt* is my Life, and to die will be my Gain.

Let thy Bleſſing ever continue with me, ſweet *Jeſus*, and eſtabliſh thou my Soul in everlaſting Peace; ſuch Peace as thou canſt only give, and which may not be in the Power of my Enemy to deſtroy.

O Lord, make me now according to thy own Heart, and let my Soul become thy Habitation for ever.

Into thy Hands I commend my Spirit, may I reſt in thee, O Lord, for ever.

Before

Before Extreme Unction.

O Lord, who haſt mercifully provided Remedies for all our Neceſſities, grant me Grace ſo to uſe them, that my Soul may receive all thoſe good Effects, which thou haſt appointed in their Inſtitution; I now deſire to be anointed, as thou by thy Apoſtle haſt commanded.

I beſeech thee, that by this holy Unction, and the Prayers of the Church, I may partake of that Spirit, with which Chriſt ſuffered on the Croſs for thy Glory, and the Deſtruction of Sin; give me true Patience to ſupport all the Pains and Troubles of my Diſtemper, Strength to reſiſt all the Temptations of the Enemy, Pardon of all my Failings, that true Light by which I may be conducted thro' the Shadows of Death to eternal Happineſs, and if my Health be expedient for thy Glory let this be the Means to reſtore it. Behold I approach to this thy holy Ordinance with a firm Faith and Confidence in thy Goodneſs, that thou wilt not forſake me in the Time of my Diſtreſs, but defend me from all Evil, and prepare my Soul for an happy Paſſage to eternal Bliſs.

At the Anointing of the Eyes and other Senſes, ſay,

MY Eyes have ſeen Vanities, but now let them be ſhut to the World, and open to thee alone: Sweet Jeſus, pardon all the Sins I have committed by my Sight.

My Ears have been open to Detractions, Profaneneſs, and unprofitable Diſcourſes; let me now give ear to thy Word, thy Commands, thy Call, and pardon all the Sins I have committed by my Hearing.

I have delighted in the Perfumes of this World, which are nothing but Corruption; let my Heart and Prayers aſcend like Incenſe in thy Sight, and pardon all the Sins I have committed by my Smelling.

My Tongue hath many Ways offended both in Speaking and Taſting; now let its whole Employ be to cry for Mercy. Pardon me, dear Jeſus, all the Sins I have committed by Words, or by Exceſs in Eating or Drinking.

My Hands have offended in contributing to many Follies injurious to my ſelf and Neighbour, now let them be lifted up to Heaven, in Teſtimony of a penitent Heart, and pardon me, O Lord, all the Sins I have committed by the ill Uſe of my Hands.

My Feet have gone aſtray in the Paths of Vanity and Sin, now let me walk in the Ways

Ways thou art pleaſed to lead me, and forgive me, gracious Lord, all the Sins I have committed by my diſordered Steps.

I have given Admittance to impure Delights in my Heart, and for pleaſing my Senſes have tranſgreſſed thy Law; let my Heart be now the Temple of the Holy Ghoſt, and pardon all the Sins by which I have baniſhed thee from my Heart, and defiled my Soul.

By this holy Unction, and the Power of thy Grace, O God, forgive me all my Sins, and convert my Heart wholly to thee, that I may chearfully ſubmit to Death in Puniſhment of my Offences, and ſo enter into thy eternal Reſt.

After Extreme Unction.

MY God, and my All, I now have nothing to deſire in Heaven or Earth but thee; to thee entirely I commend my ſelf, and render all Thanks my Heart is capable of for thy mercifully beſtowing on me the Benefits of thy holy Sacraments, and Helps of thy Church: grant I may find the Effects of them while I continue in this Life, and united to thee, always ſubmit my ſelf entirely to whatever thou ſhalt appoint for me, that dying in thy Favour, I may be admitted into the Number of the Bleſſed, thro' *Jeſus Chriſt*, my Redeemer. *Amen.*

Receive

Receive me, my crucified *Jeſus*, into thy loving Arms, which were ſtretched forth on the Croſs for me. Receive me into thoſe Embraces of thy infinite Charity, and draw my Soul to thee.

Receive me, good *Jeſus*, into thy Mercy, receive my Soul in Peace. *Amen.*

My Soul thirſteth after thee, O God, when ſhall I appear before the living God?

Have Mercy on me, O God, according to thy great Mercy.

Preſerve me, O Lord, I beſeech thee, for in thee I put my Truſt.

This one Thing I deſire of the Lord, that I may dwell in his Houſe for ever.

Into thy Hands I commend my Spirit, ſweet *Jeſus* receive my Soul.

Mercifully, O Lord, look on thy Servant, and inable him by thy Grace to bear whatever thou art pleaſed to lay upon him; he acknowledgeth in thy Preſence his great Weakneſs, and that of himſelf he is able to do nothing, therefore with all Sincerity of Heart, addreſſes himſelf to thee, that being aſſiſted with thy holy Grace, he may be preſerved from all the Dangers of his own Infirmity, ſtrengthened againſt all Temptations of the Devil, peaceably reſt, and be ſecure under thy Protection; let thy heavenly Power defend him, thy Goodneſs comfort him, and thy Mercy pardon him; ſhew thy ſelf a tender Father, and have

Mercy

Mercy on him, who putteth his whole Truſt in thee.

O God, the Author of Life and Death, whoſe Wiſdom diſpoſeth all Things for the beſt for thoſe that love thee, we beſeech thee to ſupport and comfort with thy Grace thy Servant in his Affliction. Strengthen his Faith, increaſe his Hope, and perfect his Charity. Sanctify to him every Accident of his Sufferings, that if thy Mercy ſhall reſtore him to his Health, he may carefully correct the Errors of his former Life; and if it ſhall pleaſe thee to take him to thy ſelf, he may immediately be tranſported by thy holy Angels into the Manſions of Bliſs, where no Fears ſhall trouble him, no Pains torment him, nor any Grief diſturb the Quiet of his Mind; but perfect Security, pure Delights, and unſpeakable Joys for ever be eſtabliſhed unto him thro' our Lord *Jeſus Chriſt*. Amen.

O Lord, look upon thy Servant with Compaſſion, have Mercy on him, moderate his Pains, ſuccour him in his Troubles, defend him againſt all Temptations, and permit not the Enemy to take any Advantage of him in this Time of Affliction; Lord, thou knoweſt all his Weakneſs, and preſent Danger; have Mercy on him, and preſerve him for eternal Happineſs.

O moſt merciful Jeſus, by thy Victory over Death, and the infinite Merits of thy

Paſſion, we beſeech thee in behalf of this thy Servant, that he may have no other Thoughts, but of Peace, Mercy, and Comfort in thee; baniſh from him all Diſtruſt, and Deſpair, deliver him from his Pains, and be his Comforter in Diſtreſs; let thoſe Hands, which were nailed on the Croſs, plead for him, and obtaining pardon, conduct him into eternal Reſt. *Amen.*

A Recommendation of a Soul departing.

LORD have mercy on him.
Chriſt have mercy on him.
Lord have mercy on him.
Holy *Mary*,
All ye Holy Angels, and Archangels,
Holy *Abel*,
All ye Quires of the Juſt,
Holy *Abraham*,
St. *John Baptiſt*,
All ye Patriarchs and Prophets,
St. *Peter*,
St. *Paul*,
St. *John*,
All ye Holy Apoſtles and Evangeliſts,
All ye Holy Diſciples of our Lord,
All Holy Innocents,
St. *Stephen*,
St. *Laurence*,
All ye Holy Martyrs,
St. *Sylveſter*,

Pray for him.

St.

St. *Gregory*,
St. *Auguſtin*,
All ye Holy Biſhops and Confeſſors,
St. *Bennet*,
St. *Francis*,
All ye Holy Monks and Hermits,
St. *Mary Magdalen*,
St. *Lucy*,
All ye Holy Virgins and Widows,
All ye Saints of God, make interceſſion for him.
Pray for him.

Be merciful to him, O Lord; *Spare him, O Lord.*

Be gracious to him, O Lord; *Deliver him, O Lord.*

From thy Anger,
From the Danger of Death,
From an ill End,
From the Pains of Hell,
By thy Nativity,
By thy Croſs and Paſſion,
By thy Death and Burial,
By thy glorious Reſurrection,
By thy admirable Aſcenſion,
By the Grace of the Holy Ghoſt the Comforter.
In the Day of Judgment,
Deliver him, O Lord.

We Sinners, *beſeech thee, that thou ſpare him.*

Lord have mercy on him.
Chriſt have mercy on him.
Lord have mercy on him.

I recommend thee, dear Brother, to Almighty God, and leave thee to his Mercy, whoſe Creature thou art, that having paid the common Debt by ſurrendering thy Soul, thou mayſt return to thy Maker, who formed thee out of Earth; let the noble Company of Angels meet thy Soul at its departure, the Court of the Apoſtles receive thee, the triumphant Company of glorious Martyrs conduct thee, the Croud of joyful Confeſſors encompaſs thee, the Choir of bleſſed Virgins go before thee, and an happy Reſt be thy Portion in the Company of the Patriarchs: Let *Chriſt Jeſus* appear to thee with a mild and cheerful Countenance, and give thee Place among thoſe who are to be in his Preſence for ever. May'ſt thou be a Stranger to all that is puniſhed with Darkneſs, chaſtiſed with Flames, and condemned to Torments; let the wicked Enemy, with all his evil Spirits depart from thee, tremble at thy Approach in the Company of Angels, and retire into the horrid Confuſion of eternal Night: may thy God ariſe, and thy Enemies be put to Flight; may all, who hate him, fly before his Face; let them vaniſh like Smoak, and as Wax before the Fire; let Sinners periſh in the ſight of God, but let the Juſt rejoice, and be happy in his Preſence; may all the Miniſters of Hell be filled with Confuſion and Shame, and no evil Spirit dare to ſtop thee in thy Way. *Chriſt Jeſus*, who was crucified

cified for thee, be thy Deliverer; *Chriſt Jeſus*, who vouchſafed to die for thee, deliver thee from Death; Chriſt Jeſus, Son of the living God, place thee in his Garden of Paradiſe, and may he the true Shepherd own thee for one of his Flock, abſolve thee from all thy Sins, and place thee at his right Hand in the Inheritance of his Elect. We pray it may be thy happy Lot to behold thy Redeemer Face to Face, to be ever in his Preſence, in the Viſion of that Truth, which is the Joy of the Bleſſed, and thus placed among thoſe happy Spirits, ever be filled with heavenly Sweetneſs. *Amen.*

Receive thy Servant, O Lord, into that Place, where he may from thy Mercy hope for Salvation. *Amen.*

Deliver, O Lord, the Soul of thy Servant, from all Danger of Hell, from all Pain and Tribulation. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliveredſt *Enoch* and *Elias* from the common Death of the World, *&c. Amen.*

O Lord, who deliveredſt the bleſſed Virgin and Martyr St. *Thecla* from moſt cruel Torments, vouchſafe to deliver the Soul of this thy Servant, and bring it to the Participation of thy heavenly Joys. *Amen.*

Let us Pray.

WE commend to thee, O Lord, the Soul of this thy Servant, and beſeech thee, Chriſt Jeſus, Redeemer of the World, that as in Mercy to him thou becameſt Man, thou wouldſt vouchſafe to admit him into the Number of the Bleſſed; remember, O Lord, he is thy Creature, not made by ſtrange gods, but by thee, the only true and living God: let his Soul find Comfort in thy ſight, remember not his former Sins or any of thoſe Exceſſes, which he has fallen into thro' the Violence of Paſſion, and Corruption; for altho' he has ſinned, yet he has ſtill retained a true Faith in the Father, Son, and Holy Ghoſt, had a Zeal for thy Honour, and faithfully adored thee, his God, and Creator of all things.

Remember not, O Lord, we beſeech thee, the Sins and Ignorances of his Youth, but according to thy great Mercy be mindful of him in thy eternal Glory; let the Heavens be open to him, and the Angels rejoice with him: receive, O Lord, thy Servant into thy Kingdom; let the Archangel St. *Michael* conduct him, the holy Angels of God meet him, and bring him into the heavenly *Jeruſalem*; may bleſſed *Peter* the Apoſtle, to whom are given the Keys of the Kingdom of Heaven, receive him; holy *Paul* the Apoſtle, who

was

was a Veſſel of Election, help him; St. *John* the beloved Diſciple, to whom God revealed the Secrets of Heaven, intercede for him; all the holy Apoſtles, to whom was given the Power of Binding and Looſing, and all the bleſſed and choſen Servants of God, who in this World have ſuffered Torments for the Name of Chriſt, pray for him; that being delivered from this Body of Corruption, he may be admitted into the Kingdom of Heaven, thro' the Aſſiſtance and Merits of our Lord *Jeſus Chriſt*, who liveth and reigneth with the Father and the Holy Ghoſt world without end. *Amen.*

If the Agony continue, the ſaid Recommendation may be repeated.

When departed, ſay,

COME to his Aſſiſtance, all you Saints of God; meet him, all you Angels of God, receive his Soul, and preſent it now before its Lord: may *Jeſus Chriſt* receive him, and the Angels conduct him to his place of Reſt.

Grant him, O Lord, eternal Reſt, and let perpetual Light ſhine upon him.

Lord have mercy on us, Chriſt have mercy on us. Our Father, *&c.* and lead us not into Temptation. *R.* but deliver us from Evil. *V.* Eternal Reſt grant him, O Lord. *R.* And let perpetual Light ſhine upon him.

V.

V. From the Gates of Hell, *R.* deliver him, O Lord. *V.* may he reſt in Peace. *R.* Amen. *V.* Our Lord Jeſus hear my Prayer; *R.* and let my cry come unto thee.

Let us Pray.

TO thee, O Lord, we recommend the Soul of this thy Servant *N.* that being dead to this World, he may live to thee; and whatever Sins he has committed thro' human Frailty, we beſeech thee in thy Goodneſs mercifully to pardon thro' *Chriſt* our Lord, *&c.*

Then may be ſaid the Office for the Dead, or other Prayers for the Soul departed.

For a concluſion, may be added for the Aſſiſtants;

GRANT, O God, that while we here lament the departure of thy Servant, we may all ever remember that we muſt moſt certainly follow him; make us therefore always zealous to prepare for that laſt Hour by a good Life, that we may not be ſurprized by a ſudden Death, but ever watch when thou ſhalt call, that ſo with the Spouſe, we may enter into eternal Glory thro' *Chriſt* our Lord. *Amen.*

In caſe of Recovery, for a Thankſgiving, may be ſaid Te Deum, *as Page* 440, *and the Prayer following.*

ALmighty and everlaſting God, I acknowledge thy Bleſſing in the Recovery of my Health, and return thee moſt hearty Thanks for it; and for making a better Uſe of it than hitherto I have done, I humbly beg thy holy Grace, that I may correct all the Errors of my paſt Life, improve in Vertue, become an Example of Piety and Goodneſs to others, and ſanctify that Health to thee, which is thy ſpecial Gift, that living to thee, I may be ever prepared for my laſt Hour, thro' *Jeſus Chriſt* my Lord. *Amen.*

For a Woman with Child, or in, or near her Labour.

SINCE thou, O Lord, haſt ſo ordered it, that in Puniſhment of Sin Children are to be brought forth in Pain, I humbly accept of this Puniſhment as juſt, and ſubmit to all the Troubles of my preſent Condition; but conſider, O Lord, I beſeech thee, my Weakneſs, and give me Strength to bear whatever thou haſt appointed for me; leave me not in the time of my Diſtreſs, but by thy heavenly Grace ſupport me in all my Pains,

Pains, and enable me to go through my preſent Difficulties: help me in the Hour of my Labour, that I may ſee the Fruit thou haſt given me brought forth with Life, and made thy Child by Baptiſm: direct thoſe about me that they may do what is beſt for the Safety of both the Child and me, and ſave thy Servant, who putteth her whole Truſt in thee both for her ſelf and the Child's ſafety.

The Prayers of others for her may be the Litany of our Lady, of All Saints, &c.

A Prayer before Maſs.

IN acknowledgment, O Lord, of thy ſupreme Dominion over all Creatures, and of our Dependance on thee, in remembrance of the Death and Paſſion of my deareſt Saviour, in Thankſgiving for all Bleſſings beſtowed on me, and all Mankind, for obtaining Pardon of all my Sins, which I deteſt from my Heart, for Relief of all my Neceſſities, both Spiritual and Temporal, and thoſe of all Chriſtian People; I come to aſſiſt at the Holy Sacrifice, which my Redeemer *Chriſt Jeſus* inſtituted at his laſt Supper, and conſummated on the Croſs, which for the ſaid Ends I offer to thee, together with all the grateful Sacrifices that have been offered thee from the Beginning of the World; let my Offering, O Lord, be acceptable to thee, and may I aſſiſt thereat with due Attention

and

and Devotion towards the Myſteries thereby repreſented, for obtaining unto my Soul the Merits of *Chriſt's* ſacred Paſſion. *Amen.*

Thoſe who aſſiſt at Maſs, may either meditate on the Myſteries repreſented therein, recite Prayers with regard to the chief Parts thereof, ſay with the Prieſt the Ordinary of the Maſs, as ſet down in the Paſtoral-Inſtructions *and other pious Books; or ſay as followeth.*

At the beginning of Maſs:

O Lord, I am not worthy to approach thy holy Altar, where thy Miniſter is about to offer to thee the Sacrifice, Chriſt inſtituted and commanded to be offered; yet confiding in thy infinite Goodneſs and Mercy, I come here to join in Prayer with thy Prieſt for obtaining thy Grace, which I humbly beg for Remiſſion of my Sins, in acknowledgment whereof with a contrite Heart, and Hope of Pardon, I bow down, and ſay with him;

I confeſs to Almighty God, to the bleſſed Virgin *Mary*, &c. as before, page 348.

Almighty God, be merciful to me, forgive me all my Sins, and bring me to Life everlaſting. *Amen.*

Take from me, I beſeech thee, O Lord, all my Iniquities, that I may be worthy to enter

enter into thy Sanctuary with a clean Heart thro' Chriſt our Lord. *Amen.*

Then ſay with the Prieſt;

GLORY be to God on High, and Peace on Earth, to Men of good Will; we praiſe thee, we bleſs thee, we adore thee, we glorify thee, we give Thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty. O Lord *Jeſus Chriſt*, the only begotten Son; O Lord God, Lamb of God, Son of the Father, who takeſt away the Sins of the World, have mercy on us. Thou who takeſt away the Sins of the World, receive our Prayer; Thou who ſitteſt at the right Hand of the Father, have mercy on us. For thou only art Holy, thou only art the Lord, thou only, O Jeſus Chriſt, with the Holy Ghoſt, art moſt High in the Glory of God the Father. *Amen.*

During the Epiſtle.

I Receive, O Lord, all thy Commandments and Inſtructions, which thou haſt given us, as well by thy Prophets, as by thy Apoſtles, but I can neither execute or comprehend any thing without Light from the Father of Lights, which I beſeech thee to grant me, that I may govern my ſelf according to the Divine Rules whereby I ought to be always guided.

During

During the Goſpel.

IMprint, O Lord, in my Heart, the Rules and Maxims of thy Goſpel, and give me always thy Aſſiſtance to live accordingly; for what will the Knowledge of what thou ordereſt me, avail, if I do not comply therewith? And how ſhall I comply therewith without thy aſſiſting Grace? Aſſiſt me therefore, O God of my Heart, both to know, and do what thou haſt ordered, that my rebellious Spirit being over-ruled by thy Grace, I may henceforth live in the Denial of my ſelf, and do, and ſuffer whatever thou haſt appointed.

Make thy Goſpel to be the Rule thro' the whole World for all to follow, baniſh the Darkneſs of Infidelity, which blindeth ſo many Souls; abate the Pride of the many Hereſies, which corrupt thy holy Law, ſilence the many unprofitable and dangerous Diſputes which hinder its Progreſs; give to all a true Zeal to defend it, and the right Way to teach it, that all may *be perfectly joined together in the ſame Mind and Judgment.*

Say with the Prieſt, the Creed.

I Believe in one *God*, the *Father Almighty*, Maker of Heaven and Earth, and of all things viſible and inviſible; and in one Lord

Jeſus Chriſt, the only-begotten Son of God; and born of the Father before all Ages; God of God, Light of Light, true God of the true God: begotten not made; conſubſtantial with the Father, by whom all things were made; who for us Men, and for our Salvation, came down from Heaven, and was Incarnate by the Holy Ghoſt, of the Virgin *Mary*, and was made Man; was Crucified alſo for us, ſuffered under *Pontius Pilate*, and was buried, and the third Day roſe again according to the Scriptures; and aſcended into Heaven, ſitteth at the right Hand of the Father, and ſhall come again with Glory to judge both the Living and the Dead, of whoſe Kingdom there ſhall be no End. And in the *Holy Ghoſt*, the Lord and Giver of Life, who proceedeth from the *Father* and the *Son*; who, together with the *Father* and the *Son*, is adored and conglorified, who ſpake by the Prophets. And one Holy Catholick and Apoſtolick Church. I confeſs one Baptiſm for the Remiſſion of Sins. And I expect the Reſurrection of the Dead, and the Life of the World to come. *Amen.*

At the Offertory.

VOuchſafe, moſt gracious Lord, mercifully to accept this Oblation, which thou inſtituedſt at thy laſt Supper, and commandedſt to be offered by the Prieſt, and which the Church, thro' the whole World, hath

hath ever ſince accordingly obſerved for all whom thou haſt purchaſed with the precious Blood of thy dearly beloved Son; and grant that, as we join with thy Prieſt in the Oblation thereof to the Honour of thy Name, ſo it may be to us here a means of obtaining thy Grace, and work ſuch a change in our Hearts, that our Deſires, being taken off from the things of this World, may be wholly fixed on Heaven.

At the Secret.

SAnctify we beſeech thee, O Lord, our God, by the Invocation of thy Holy Name, this Hoſt offered unto thee, and make us thereby a Gift for ever acceptable to thee, through *Chriſt* our Lord thy Son, who liveth and reigneth with thee in the Unity of the Holy Ghoſt, World without end. *Amen.*

At the Preface.

TO thee, eternal God, be Praiſe and everlaſting Glory for thy infinite Love and Mercy to Man, in ſending thy only Son to become a Sacrifice for us, to ſuffer the moſt ignominious Death on the Croſs, and thereby overcome Sin and Death, to repeal the Sentence paſt againſt us, obtain Pardon of our Iniquities, reconcile us to thee our God, and open the Way to Salvation, which

otherwiſe had been ſhut againſt us: may we labour by the Fruit of *Chriſt*'s Paſſion to obtain Pardon of all our Sins, that, as we have been redeemed by him, by him we may be received into Life everlaſting.

At the Memento *for the Living.*

BE mindful, O Lord, of my *Parents*, *Husband*, *Wife*, *Children*, *Brethren*, Kinsfolks, Benefactors, both Spiritual and Temporal, and all, who have recommended themſelves to my Prayers; of my Enemies for their Pardon; of Jews, Turks, Hereticks, and all out of the Church; all, whom I have ever injured, or ſcandaliz'd; all Prelates, Paſtors and Prieſts, all in any ſpiritual or temporal Neceſſity, and of the whole Church; finally, of all, for whom I uſed, or ought to Pray, and of all, for whom, thou O God, wouldſt have me Pray, *&c.*

Till the Elevation, meditate on Chriſt's *Paſſion, and at the Elevation, ſay,*

I Adore thee, O ſweet *Jeſus*, with all the Powers of my Soul, Lord, who haſt given thy ſelf for us; grant we may become entirely thine.

Hail, O true Body, born of the Virgin *Mary*, which truly ſufferedſt, waſt really offered on the Croſs for Man, and from whoſe Side

Side flowed Water and Blood; vouchſafe, O *Jeſu*, that I may receive thy Body at the Hour of my Death; O merciful *Jeſus*, have mercy on me.

At the Elevation of the Chalice.

HAIL moſt precious Blood flowing from the Side of my Lord Jeſus Chriſt; waſh away the ſinful Stains of my paſt and preſent Offences, cleanſe, ſanctify, and prepare my Soul for thy eternal Bliſs. *Amen.*

Happy, and thrice happy are they, O Lord, who can return their Blood for thine.

Wherefore, O Lord, we thy Servants, being mindful both of the bleſſed Paſſion of *Chriſt* thy Son our Lord, of his Reſurrection, and of his glorious Aſcenſion into Heaven, offer unto thy moſt Excellent Majeſty, of thy Gifts, and Graces, a pure Hoſt, *&c.* upon which we beſeech thee to look with a propitious and ſerene Countenance, and to accept, as thou waſt pleaſed graciouſly to accept the Gifts of thy Servant *Abel* the Juſt, and the Sacrifice of our Patriarch *Abraham*, and that of *Melchiſedech*.

At the Memento for the Dead.

BE mindful, O Lord, of all the Souls that ſuffer in Purgatory, of my *Parents, Brethren, Siſters, Kinſfolks, Friends, Benefactors,*

and all recommended to my Prayers, of thoſe that have none to pray for them in particular; in fine, of all, for whom I ought, or thou wouldſt have me pray, that being delivered from their Pains, they may rejoice with thee, O God, for ever. To them, O Lord, and all that reſt in *Chriſt*, grant, we beſeech thee, a Place of Refreſhment, Light, and Peace, thro' the ſame *Chriſt* our Lord. *Amen.*

And to us Sinners, thy Servants, hoping in the Multitude of thy Mercy, vouchſafe to grant ſome Part and Society with thy holy *Apoſtles*, *Martyrs*, and with all thy *Saints*; into whoſe Company we humbly beſeech thee to admit us, not on the account of our own Merit, but granting us Pardon, thro' *Chriſt* our Lord.

Then ſay with the Prieſt, Our Father, &c. and after that ſay likewiſe with him;

DEliver us, we beſeech thee, O Lord, from all Evils paſt, preſent, and to come, and by the Interceſſion of the Bleſſed and Ever-glorious Virgin *Mary*, Mother of God, and of the holy Apoſtles *Peter*, and *Paul*, and *Andrew*, and of all the Saints, grant bountifully unto us Peace in our Days, that thro' the Aſſiſtance of thy Mercies, we may be always free from Sin, and ſecured from all Diſturbance thro' our ſame Lord Jeſus

Jeſus Chriſt thy Son, who being God, liveth and reigneth with thee in the Unity of the Holy Ghoſt, World without end. *Amen.*

O Lord Jeſus Chriſt, who ſaidſt to thy Apoſtles, *I leave you Peace, I give you my Peace*, look not on my Sins, but on the Faith of thy Church; vouchſafe her ſuch Peace, and Union, as may be agreeable to thy Will, who liveſt and reigneſt for ever and ever. *Amen.*

O Lord Jeſus Chriſt, Son of the living God, who according to the Will of thy Father, haſt by thy Death given Life to the World, thro' the Co-operation of the Holy Ghoſt, deliver me by this thy moſt ſacred Body and Blood from all my Iniquities, and from all Evils; make me always Obedient to thy Commandments, and never ſuffer me to be ſeparated from thee, who, together with the ſame Father, and the Holy Ghoſt, liveſt and reigneſt World without end. *Amen.*

If the Aſſiſtant doth not Communicate, in deſire at leaſt he may receive that heavenly Food, ſaying,

LORD, I am not worthy thou ſhouldſt enter under my Roof, but only ſay the Word, and my Soul ſhall be healed; one Word of thine can heal all my Infirmities that render me unworthy to receive thee Corporally.

Corporally. However, O Lord, I preſume to deſire that I may be admitted to a ſpiritual Communion, that by thy Grace conferred on me, I may hereafter be more worthily diſpoſed to be admitted to a real Communion and Participation of thy ſacred Body and Blood.

Grant now, O Lord, that what is here received by the Mouth of thy Prieſt, may be alſo received in our Hearts, and become an eternal Remedy to all our Weakneſs.

After Communion.

SAnctify us, O Lord, we beſeech thee, by the powerful Effects of theſe Divine Myſteries; may we be cleanſed by them from all Sins, delivered from all Adverſities, and confirmed in thy Grace for ever; may this adorable Sacrifice of Chriſt's Body and Blood, which here, and every where throughout thy holy Church is offered, as a co tinual Thankſgiving, and daily Memory of his Death and Paſſion, obtain for us Mercy and Remiſſion of all our Sins. *Amen.*

At the Prieſt's Bleſſing.

MAY the Bleſſing of God, the Father, Son, and Holy Ghoſt, deſcend upon us now, and in the Hour of our Death. *Amen.*

Some

Some Directions for Confeſſion; ſee Page 289, &c.

THOSE who by any mortal Sin have loſt their baptiſmal Grace, cannot expect Pardon but by Recourſe to the Sacrament of *Penance*; the Parts whereof are *Contrition*, *Confeſſion*, and *Satisfaction*. *All things*, ſaith the Apoſtle, *are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given us the Miniſtry of Reconciliation——now then we are Embaſſadors for Chriſt, as tho' God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God*; who has impowered his Prieſts to remit the Sins of ſuch, as with true Repentance, and full Purpoſe of Amendment, confeſs them unto them. This Power of forgiving Sins, Chriſt manifeſted, ſaying, *Receive the Holy Ghoſt; whoſeſoever Sins ye remit, they are remitted unto them; whoſeſoever Sins ye retain, they are retained*, John xx. 22, 23. Prieſts thus impowered by Chriſt, are the indiſputable Judges and Phyſicians of our Souls; therefore we are bound with true Repentance to open unto them our Conſciences, otherwiſe we can expect no Cure, no Pardon. *Confeſs your Faults*, (ſaith St. *James*, 5. 16.) which certainly ought to be to ſuch, as Chriſt has impowered to forgive them. *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins*, 1 John 1. 9. *Repent therefore, and be converted, that your Sins may be blotted*

blotted out, Acts 3. 19. Accordingly we read in the Acts of the Apostles; *many that believed, came, and confessed, and shewed their Deeds.*

Therefore, after a due Examination of Conscience, let a Sinner go with Humility to his Confessor, with Sorrow, and true Repentance, discover his Sins, and their aggravating Circumstances, without disguising their Kinds or Number, or without any Art to palliate the Truth; and resolve, if he has injured any, or by ill Example, or otherwise, been the Occasion of others Sins, to make, as far as he is able, Reparation for the same by contrary Vertues; endeavour to recompence the Spiritual Damage by him occasioned, and do the Penance his Confessor shall enjoin.

Prayers before Confession.

Having made, or truly endeavoured to make an Act of Contrition; say,

DEAR *Jesus*, grant me the Spirit of perfect Penance, that by Contrition, Confession, and Satisfaction, I may obtain thy Favour, and be truly reconciled to thee.

Jesus, Son of *David*, have mercy on me; thou, who shewedst mercy to the Woman of *Canaan*, to *Mary Magdalen*, and the penitent Thief, enter not into Judgment with thy Servant,

Servant, for in thy ſight no one living ſhall be juſtified.

I am now, O merciful Father, going to thy Prieſt, to ſhew my ſelf according to thy Command, to lay before him the Secrets of my Heart well known to thee, to confeſs in the Bitterneſs of my Soul all my grievous Sins, how ſhameful, how numerous ſoever they be, knowing otherwiſe I cannot obtain Pardon; *I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son.* This Acknowledgment I make to thee, O Father of Mercies, deteſting all my Sins from the bottom of my Heart, chiefly becauſe I have offended thee; I hope for Pardon according to thy Word delivered by thy beloved Apoſtle, ſaying, *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all our unrighteouſneſs.* Therefore, O dear *Jeſus*, help me to recall into my Mind all my Crimes whereby I have offended thee, and let neither Fear nor Shame hinder me from entirely confeſſing them, as I deſire, and purpoſe by thy Grace to do with that Sincerity, as if I were at the Point of Death, going to appear before thy dreadful Tribunal, and give an Account to thee; may the Fire of Divine Love now inflame my Soul, and conſume in me whatever is diſpleaſing to thy Divine Goodneſs: ſanctify my Heart, purify my Affections, and Deſires, that dying to my

ſelf,

ſelf, I may ever live to thee, and depart at length in thy Peace. *Amen.*

Look on me, O Lord, with the Eyes of Mercy, and blot out all my Sins; forgive me what is paſt, and through the Bowels of thy infinite Goodneſs ſecure me by thy efficacious Grace againſt falling for the time I ſhall hereafter live.

Lord, be merciful to me a Sinner: *Jeſus*, Son of the living God, have mercy on me, and renew a right Spirit within my Bowels; and as I now with all Humility ask Pardon of thee for all my Sins, ſo I firmly hope thro' the Merits of thy Death and Paſſion, thou wilt forgive me.

Prayers after Confeſſion.

I Return to thee, moſt merciful Lord, all the Thanks I am capable of, for that thou haſt given me Grace to confeſs my Faults. May my Repentance be like that of *David*, and *Peter*, that hereafter I may never offend thee, but perſevere in doing worthy Fruits of Penance; may thy Grace enable me to accept and bear with Patience and Reſignation whatever croſſes, loſſes, or ſufferings thou ſhalt pleaſe to ſend, or permit to befall me for Satisfaction of my Sins, and do thy Will in all things while I live; perfect the Work thou haſt begun in me, and grant that whatever hath been now de-

fective in this or any other of my Confeſſions, may be ſupplyed by thy Goodneſs and Mercy: may I from Day to Day increaſe in Virtue, and never more be carried away with the Follies of this Life, nor experience my own Weakneſs in my wonted Relapſes; break thou then all my Paſſions, rule my Affections, direct my Deſires, and ſtrengthen my good Endeavours, that I may never hereafter offend thee.

Directions and Prayers before Communion.

Thoſe who receive, ſhould propoſe to do it for the Ends Chriſt *inſtituted this holy Sacrament*, viz. he that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him. *Accordingly we ſhould communicate to be united with* Chriſt, *to maſter all our Failings, reſiſt all Temptations, advance in Virtues, renew the Memory of Chriſt's Paſſion, and thank him for our Redemption, and all other his Bleſſings beſtowed on Mankind.*

O Lord, I come to receive the moſt holy Sacrament of thy Body and Blood, which thou waſt pleaſed to inſtitute at thy laſt Supper, for the Support and Nouriſhment of our Souls, for deriving unto us the Merits of thy ſacred Paſſion, preſerving the Memory thereof, uniting us more cloſely to thee, and in Thankſgiving for all thy Graces and

Bleſſings, make me ever thankful for the ſame, and never forget to praiſe thy Love, and glorify thee in whom I place all my Hope. *Amen.*

O Lord, I come to this Sacrament, as one ſick to the Phyſician of Life; as one unclean, to the Fountain of Mercy; as one blind, to the Light of eternal Glory; as one poor and diſtreſſed, to the Lord of Heaven and Earth. I beſeech thee, in thy infinite Bounty, to heal my Infirmities, waſh away all that defiles me, remove my Blindneſs, relieve my Neceſſities, and cloath me with thy Grace, that I may receive this Bread of Angels, King of Kings, and Lord of Lords, with ſuch Reverence and Humility, ſuch Contrition and Devotion, ſuch Faith and Purity of Heart, as may be for my Salvation; and ſo unite me unto thee, that after this Life I may enjoy thee for ever.

After Communion.

GLORY and Thankſgiving be to thee, O Lord, who in thy Sweetneſs haſt been pleaſed to viſit and refreſh my poor Soul, now let thy Servant depart in Peace according to thy Word.

Let nothing, O Lord, hereafter ſeparate me from thee; but now, being united to thee, let me abide with thee for ever.

In

In thee I live, ſweet *Jeſus*, in thee I deſire to die; both living and dying may I ever reſt in thee.

Make me always according to thy own Heart, and let my Soul be thy Habitation for ever.

Wound now, dear Jeſus, my Heart and all that is within me with thy Love and perfect Charity, that my Soul may languiſh and melt away with the Deſire of thee; may all my Affections be fixed on thee, the eternal God; may my Thoughts be ever tending to thee, and my Soul long to be diſſolv'd and be with thee; may all my Words and Actions be to the Praiſe and Glory of thy holy Name, and I ever ſo entirely thine, that nothing henceforward ſhall be able to ſeparate me from thee, my chiefeſt and only Good.

Extend this thy Love, O merciful Saviour, ſo to me a Sinner, that I may all my Life ſo partake of this heavenly Bread, that thou, my Jeſus, mayſt have the Poſſeſſion of my Soul; command, rule, and govern in my Heart, even as thou doſt in Heaven, where all obey thee, even ſo as they have no other Will but thine.

The following Hymns for the chief Feasts thro' the Year, 'tis wish'd Children and others were taught to sing, instead of worldly Songs, most whereof excite to Evil.

Te Deum.

OUR Tongues, O God, thy Praise record,
We thee confess, O Sovereign Lord,
To thee, eternal Father, all
Who dwell on Earth, do prostrate fall.
To thee the Angels at all Hours;
To thee the Heavens and heav'nly Powers;
To thee with Voice incessantly
The Seraphims and Cherubs cry,
Thou holy, holy, holy One,
Of Sabbath Lord and God alone,
Fill'd is the Earth, the Heav'n, the Sky,
With Glory of thy Majesty.
The blest Apostles, glorious Quire,
The Prophets whom thou didst inspire,
And all the white-rob'd Martyrs sing
Eternal Praise to thee, their King.
The holy Church doth loudly sound
Thy blessed Name throughout the Round
Of the whole Earth, confessing thee
Father of boundless Majesty.
The same by her is also done
To thy sole venerable Son,
And to the Holy Ghost, that arms
The Soul with consolating Charms.

Thou

Thou Chriſt haſt kingly Glories won,
Thy Father's everlaſting Son,
Thou Man to free from endleſs Pain,
A Virgin's Womb didſt not diſdain.
Thou Death ſubduing didſt unlock
Heav'n's Realms unto thy faithful Flock.
On God's Right-hand thou ſit'ſt as bright,
As is thy Father's radiant Light.
Our Judge to come thou art eſteem'd,
Thy Servants therefore help, redeem'd
With thy moſt precious Blood, and make
Us with thy Saints of Bliſs partake.
Lord ſave thy People in Diſtreſs,
Thy Heritage vouchſafe to bleſs;
Rule, and exalt them without End,
Our daily Bleſſings thee attend.
Thy glorious Name we magnify,
From Age to Age eternally.
This Day, ſweet Lord, we now are in,
Preſerve us from committing Sin.
Have Mercy on us, Lord, efface
Our Sins with thy celeſtial Grace.
Thy Mercy on us, Lord, be ſeen
As on thy ſelf our Hopes have been.
Lord, I have fix'd my Hopes on thee,
Then let me ne'er confounded be.

V. Let us bleſs the Father and Son, with the Holy Ghoſt. *R.* Let us praiſe and extol him for ever.

V. O Lord hear my Prayer. *R.* And let my Supplication come unto thee.

O God, whoſe Mercy and Goodneſs are infinite, we humbly thank thy divine Majeſty for the Gifts thou haſt beſtowed upon us; always beſeeching thy Clemency, that thou, who granteſt the Requeſt of thoſe that humbly ask, wilt not forſake us, but diſpoſe us for the Rewards to come, thro' our Lord Jeſus Chriſt, *&c.*

The Sequence for the Dead.

THat Day of Wrath, that dreadful Day,
Shall all the World in Aſhes lay,
As *David* and *Sybilla* ſay.
How ſhall poor Mortals quake with Fears,
When their impartial Judge appears,
Who all their Cauſes ſtrictly hears?
His Trumpet ſounds a dreadful Tone,
The Noiſe thro' all the Graves is blown,
And calls the Dead before his Throne.
Nature and Death ſhall ſtand at Gaze,
When God ſhall Creatures Bodies raiſe,
To anſwer for their miſpent Days.
The fair-writ Book of Conſcience ſhown,
Sin's black Indictment ſhall be known,
And every Soul its Guilt ſhall own.
So when the Judge ſhall ſit on high,
All hidden Sins ſhall open lie,
No Crime ſhall from due Vengeance fly.
What Plea ſhall wretched I pretend?
What Patron move to ſtand my Friend?
When ſcarce the Juſt themſelves defend.

O

O dreadful God, and glorious King,
Who doſt the Saved freely bring
To Bliſs, ſave me, O Mercy's Spring.
Pious Jeſus, call to Mind
Thy Travel for my Good deſign'd,
Grant I that Day may Mercy find.
Thou ſat'ſt down weary ſeeking me,
Thou climb'ſt the Croſs my Soul to free;
Let not ſuch Labours fruitleſs be.
Dread Judge, whoſe Juſtice is ſevere,
My long black Score of Sin make clear,
E'er thy accounting Day appear.
I as a guilty Perſon groan,
My Faults are in my Bluſhes known,
Pity, dear Lord, thy Suppliant's Moan.
Thy granting *Magdalen* Relief,
And opening Heav'n to the Thief,
Hath with ſweet Hope allay'd my Grief.
My worthleſs Prayers deſerve no Hire,
But thou, O Lord, thy Grace inſpire,
And ſave me from eternal Fire.
Amongſt thy Sheep grant I may ſtand,
Far from the Goats accurſed Band,
Securely plac'd at thy Right-hand.
The Caitif Troop being put to ſhame,
And pent in Hell's ne'er-dying Flame,
Amongſt the Bleſs'd enroll my Name.
With bended Knee I make my Prayer,
And Heart contrite as Aſhes are,
Of my laſt End, dear Lord, take care.

That

That Day of Doom, that Day of Tears,
When guilty Man awakes in Fears
From Duſt, and 'fore his Judge appears.
Jeſus, whoſe Breaſt our ways condoles,
Give Reſt to him and all departed Souls.

V. Eternal Reſt grant him, O Lord. *R.* And let perpetual Light ſhine upon him. *V.* From the Gates of Hell, *R.* Deliver his Soul, O Lord. *V.* May he reſt in Peace. *R. Amen. V.* O Lord, hear my Prayer. *R.* And let my Cry come unto thee.

Let us pray.

TO thee, O Lord, we recommend the Soul of thy Servant *N.* that being dead to this World, he may live to thee, and whatſoever Sins he has committed thro' human Frailty, we beſeech thee in thy Goodneſs mercifully to pardon, thro' Chriſt our Lord. *Amen.*

On Chriſt's Birth.

JESU, the Ranſomer of Man,
Who e'er created Light began,
Didſt from the ſovereign Father ſpring,
His heavenly Glory equalling.
Thou art God's Brightneſs, and on thee
Depends our whole Felicity:

Vouch-

Vouchſafe, moſt gracious Lord, to hear
The Prayers we ſend unto thy Ear.
Divine Creator, bear in Mind,
That thou of our corporeal Kind,
The Form aſſumedſt heretofore,
When thee a ſacred Virgin bore.
The Day which now we ſolemnize,
Reduces to our Memories,
That from thy Father's higheſt Throne,
Thou cam'ſt for our Salvation.
The Stars, the Seas, and the firm Ground,
And what-e'er elſe the Heavens ſurround;
All offer a New Song to thee,
Who bring'ſt us this new Liberty.
And we preſume too, who have been
Cleans'd by thy ſacred Blood from Sin,
The Tribute of an Hymn to pay,
In Honour of this joyful Day.
To Jeſus from a Virgin ſprung,
Be Glory given, and Praiſes ſung.
The like to God the Father be,
And Holy Ghoſt eternally. *Amen.*

Anti. On this Day Chriſt was born; on this Day our Saviour appeared; on this Day the Angels ſing on Earth, the Archangels rejoice. On this Day the Juſt triumph, ſaying, Glory to God on high. *Alleluia, V.* Our Lord hath made known, *Alleluia. R.* His ſaving Health. *Alleluia.*

The

The Prayer.

GRANT, we beſeech thee, Almighty God, that the holy Nativity of thy only-begotten Son may deliver us from the Slavery of Sin, who have been ſo long under its heavy Yoke, thro' the *ſame our Lord* Jeſus Chriſt, *&c.*

An Hymn on the Feaſt of any Martyr.

BLeſt God! the Lot, the Crown, the Gain,
Of Soldiers in thy Service ſlain,
Free us from Chains of Sins, whilſt we
Applaud this Martyr's Victory.

Such Joys as this vain World commends,
And all Delight that ſhortly ends,
He ſhun'd, that ſo he might poſſeſs
An everlaſting Happineſs.

The Rage and Torments of the Foe,
He manfully did undergo,
And freely pouring out his Blood,
Purchas'd a vaſt and endleſs Good.

Wherefore on this moſt ſolemn Day,
Creator, we thee humbly pray,
That whilſt this Saint triumphs above,
Thy Grace may all our Sins remove.

Be Praiſe and endleſs Glory given
To the Father and the Son in Heaven,
And to the Holy Ghoſt on high,
From Age to Age eternally. *Amen.*

An Hymn on the Epiphany.

MOST cruel *Herod*, whence doth ſpring,
Thy Fear leſt Chriſt ſhould come as King;
He ſeizes not on Realms below,
Who heavenly Kingdoms does beſtow.
The Sages following from far
The Ways of a myſterious Star,
By Light ſeek Light, and whom they found
In human Shape, for God they own'd.
The heavenly Lamb (who ſpotleſs took
The Baptiſm of a Cryſtal Brook)
He, who ne'er ſinn'd, waſh'd us, that we
Might from the Stain of Sin be free.
Great and unheard of Power, whoſe ſtrange
And unſeen Force does Nature change!
Water forgets its Origin,
At thy Command, and turns to Wine.
To thee be Glory, Chriſt, who haſt
Thy Beams upon the Gentiles caſt;
The like unto the Father be,
And Holy Ghoſt eternally. *Amen.*

Ant. We celebrate an holy Day, adorn'd with three Miracles. This Day the Star conducted the Sages to the Crib. This Day Wine was made of Water at the Marriage. This Day Chriſt would be baptiz'd of St. *John* in *Jordan*, that he might ſave us. *Alleluia.* *V.* The Kings of *Tarſhiſh* and the Iſles ſhall offer Gifts. *R.* The Kings of

of the *Arabians* and *Saba* ſhall bring Preſents.

The Prayer.

O God, who on this Day by the Guidance of a Star didſt reveal thy only begotten Son to the Gentiles, mercifully grant that we, who have now known thee by Faith, may at length arrive to the Contemplation of thy moſt high Glory, thro' the ſame, our Lord, *&c.*

An Hymn in Lent.

REceive, O Lord, with gracious Ears
Such humble Prayers, as joined with (Tears,
During this ſacred Faſt of *Lent*,
Are offered by the Penitent.

Searcher of Hearts, whoſe piercing Eye
Our Weakneſs clearly doth deſery:
Let not thoſe Sinners ſue in vain,
Who turn from Sin to thee again.

We have offended in Exceſs,
But pardon ſuch, as this confeſs,
Let thoſe who languiſh find in thee,
To thy great Praiſe, a Remedy.

Grant, that our Fleſh by Abſtinence
May be ſo tam'd, that from Offence,
Our Souls may faſt, nor e'er let in
The Food that's apt to nouriſh Sin.

Bleſt Trinity, vouchſafe to hear,
And perfect Unity give ear,
That this our ſolemn Faſt may be
Fruitful in ſuch, as call on thee. *Amen.*

Ant. *On the firſt Sunday in* Lent.

Behold now the acceptable Time, behold now the Days of Salvation: in theſe Days therefore let us behave ourſelves as the Servants of God, in much Patience, in Faſting, in Watching, and unfeigned Charity. *V.* God has given charge of thee to his Angels. *R.* That they keep thee in all thy Ways.

The Prayer.

O God, who purifieſt thy Church by a yearly Obſervation of *Lent*; grant to thy Family, that what it endeavours by Abſtinence to obtain of thee, it may practiſe by good Works, thro' our Lord, *&c.*

An Hymn on Paſſion and Palm-Sunday.

ABroad the Regal Banners fly,
Now ſhines the Croſs's Myſtery:
Upon it Life did Death endure,
And yet by Death did Life procure.
Pierc'd by a Spear, to cleanſe our Hearts,
His Side a ſacred Stream imparts;
Which iſſues in a double Flood
Compoſed of Water, and of Blood.

That, which the Prophet King of old
Hath in myſterious Verſe foretold,
Is now accompliſh'd, whilſt we ſee
God ruling Nations from a Tree.

Bleſt Tree, moſt charming and divine,
Which doth in Royal Purple ſhine,
Supporting an incarnate God,
And rendred Holy by thy Load!

Bleſt Tree, whoſe happy Branches bore,
The Wealth that did the World reſtore:
That precious Body hung on thee,
Which conquer'd Hell, and ſet us free.

Hail Croſs, of Hopes the moſt Sublime,
Now, in this mourning Paſſion-time,
The Grace of pious Souls improve,
And Sins of Criminals remove.

Bleſt Trinity, Life's Source and Spring!
May every Soul thy Praiſes ſing;
Let thoſe obtain a Crown in Heaven,
To whom the Croſs hath conqueſt given. *Amen.*

Ant. *On Paſſion-Sunday.*

Abraham your Father rejoiced to ſee my Day; he ſaw it, and was glad. *V.* Deliver me, O Lord, from the wicked Man. *R.* From the unjuſt Man, deliver me.

The Prayer.

WE beſeech thee, Almighty God, look in mercy upon thy Family, that their Bodies may be governed by thy Providence, and

and their Minds ſanctified by thy Grace, thro' our Lord, *&c.*

Ant. *On Palm-Sunday. Hymn as before.*

For it is written, I will ſmite the Shepherd, and the Sheep of the Flock ſhall be diſperſed; but when I ſhall have riſen again, I will go before you into *Galilee*, there you ſhall ſee me, ſaith our Lord. *V.* Deliver me, O Lord, from the wicked Man. *R.* From the unjuſt Man, deliver me.

The Prayer.

O Almighty eternal God, who for an Example of Humility to Mankind, didſt cauſe our Saviour to take Fleſh, and ſuffer the Torment of the Croſs; mercifully grant, that we may follow the Inſtruction of his Patience, and partake of the Glory of his Reſurrection, thro' the ſame our Lord, *&c.*

On Eaſter-Day, till the Aſcenſion, an Hymn.

AT the Lamb's regal Banquet, where
We muſt in candid Robes appear;
The Red-Sea being paſt, let's ſing
An Hymn of Praiſe to Chriſt our King.
Whoſe Charity (divinely good)
Makes Tender of his ſacred Blood.
While Love doth ſacrifice, as Prieſt,
The Body whereon Souls do feaſt.

The ſtriking Angel dreads the Goſe,
And paſſeth by the ſprinkled Door;
To *Iſraelites* the Sea grows dry,
But ſwallows up their Enemy.

Our Paſch is Jeſus, and the ſame
We may our Paſchal Victim name;
Who to clean Souls is pleaſed to be
The Azym of Sincerity.

Great Sacrifice, by which the Night
Of diſmal Hell was put to flight,
Death it ſelf deſtroy'd, and Life giv'n
For all Eternity in Heaven.

Chriſt having vanquiſh'd all our Foes,
To th' World his Trophies doth expoſe;
Opens Heaven's Palace, and enſlaves
The King of the infernal Caves.

That thou, O Lord, to Souls may'ſt be
A Paſchal Joy eternally,
Let not the Power of Sin ſubdue
Such, as by Grace are born anew.

Be God the Father glorify'd,
With Chriſt his Son, who for us dy'd,
And roſe again; ſo likewiſe be
The Holy Ghoſt eternally. *Amen.*

Ant. *On Eaſter-day.*

And looking back, they ſaw the Stone rolled away, for it was great. *Alleluia.*

V. This is the Day which the Lord hath made, *R.* Let us rejoice, and be glad therein.

The

The Prayer.

O God, who this Day by thy only begotten Son, didſt overcome Death, and open for us an Entrance into Eternity, vouchſafe by thy Mercy to grant ſuch Prayers, as by thy preventing Grace thou art pleaſed to inſpire, thro' the ſame our Lord Jeſus, *&c.*

Ant. *On Low-Sunday, the Hymn as above.*

After eight Days, the Doors being ſhut, our Lord entred in, and ſaid to them; *Peace be to you.* Alleluia, Alleluia.

V. Tarry with us, O Lord, *Alleluia.*

R. For Night draws on, *Alleluia.*

The Prayer.

GRANT, we beſeech thee, Almighty God, that we, who have finiſhed our Paſchal Solemnities, may ſtill, thro' thy Goodneſs, govern our Lives and Manners conformably to what we have celebrated, thro' our Lord, *&c.*

On the Aſcenſion, till Whitſunday, an Hymn.

JESUS, Redeemer of Mankind,
True Comfort of a pious Mind;
Maker o'th' World, who from above,
Art Light to Souls poſſeſs'd with Love.

What Mercy forced thee, my God,
That thou would'ſt bear our ſinful Load?
And, Innocent, wouldſt Death endure,
That us from Death thou might'ſt ſecure.
Thou brok'dſt thro' Hell, and there did'ſt
The Captives from their Slavery; (free
And with a noble Triumph grac'd,
Art on thy Father's right Hand plac'd.
Let Pity move thee to redreſs,
What doth endamage and oppreſs,
And let us in eternal Light,
Enjoy the Bleſſing of thy Sight.
Thou, Guide to Heaven, and Path to Reſt,
Be thou the Aim of every Breaſt,
Be thou the Comfort of our Tears,
Our ſweet Reward above the Spheres. *Amen.*

Ant. O King of Glory, O Lord of Powers, who did'ſt aſcend this Day in Triumph above all Heavens; leave us not Orphans, but ſend us the Promiſe of the Father, the Spirit of Truth. *Alleluia.*

V. Our Lord in Heaven, *Alleluia.*

R. Hath prepared his Seat. *Alleluia.*

The Prayer.

GRANT, we beſeech thee, Almighty God, that we, who believe thy only-begotten Son, our Redeemer, to have aſcended this Day to Heaven, may dwell there in Spirit,

Spirit, by fixing our Minds on Heavenly Things, thro' our Lord Jesus, *&c.*

On Whitsunday, and the Octave, an Hymn.

SPIRIT, Creator of Mankind,
Visit every pious Mind,
And sweetly let thy Grace invade
Such Breasts, O Lord, as thou hast made.
Thou art the Comforter, whom all,
Gift of the highest God must call;
The living Fountain, Fire, and Love,
The Ghostly Unction from above.
God's sacred Finger, which imparts
A sevenfold Grace to faithful Hearts;
Thou art the Father's Promise, whence
We Language have, and Eloquence.
Enlighten, Lord, our Souls, and grant
That we thy Love may never want;
Let not our Vertue ever fail,
But strengthen what in Flesh is frail.
Chase far away our mortal Foe,
And thy blest Peace on us bestow;
Let thy Direction to us shine,
That Sin and Vice we may decline.
By thee let us the Father know,
Vouchsafe likewise the Son to shew;
And let's believe in thee, who do'st
Proceed from both, the Holy Ghost.
Most glorious may the Father reign,
And so the Son, who rose again,
Together with the Paraclete,
Thro' Years and Ages infinite. *Amen.*

Ant.

Ant. This Day, the Days of Pentecoſt are Compleat. *Alleluia.* This Day the Holy Ghoſt appeared to the Diſciples in Fire, and giving them Gifts of Grace, ſent them over all the World to preach, and teſtify, that thoſe who ſhall believe and be Baptiz'd, ſhall be ſaved. *Alleluia.*

V. The Apoſtles ſpake with divers Tongues. *Alleluia.*

R. The wonderful Works of God. *Alleluia.*

The Prayer.

O God, who on this Day didſt inſtruct the Hearts of the Faithful, by the Illumination of the Holy Ghoſt; grant that by the ſame Spirit, we may have a right underſtanding in all things, and evermore rejoice in his holy Conſolation, through our Lord Jeſus, *&c.*

An Hymn for Sunday's Matins.

BEhold we come, dear Lord, to thee,
And bow before thy Throne:
We come to offer on our Knee
Our Vows to thee alone.

What-e'er we have, what-e'er we are,
Thy Bounty freely gave,
Thou do'ſt us here in Mercy ſpare,
And wilt hereafter ſave.

But,

But, O! can all our Store afford
No better Gifts for thee?
Thus we confeſs thy Riches, Lord,
And thus our Poverty.

'Tis not our Tongue, or Knee can pay
The mighty Debt we owe;
Far more we ſhould, than we can ſay,
Far lower ſhould we bow.

Come then, my Soul, bring all thy Powers,
And grieve thou haſt no more;
Bring every Day thy choiceſt Hours,
And thy great God adore.

But above all prepare thy Heart,
On this his own bleſt Day;
In its ſweet Task to bear thy Part,
And Sing and Love, and Pray.

Glory to thee, eternal Lord;
Thrice Bleſſed, Three in One:
Thy Name at all times be ador'd;
Till Time it ſelf be done. *Amen.*

An Hymn, for the World's Contempt.

WHY do we ſeek Felicity,
Where 'tis not to be found,
And not, dear Lord, look up to thee,
Where all Delights abound?

Why do we ſeek for Treaſure here,
On this falſe barren Sand:
Where nought but empty Shells appear,
And Marks of Shipwreck ſtand?

O World, how little do thy Joys
Concern a Soul, that knows
It ſelf not made for ſuch low Toys
As thy poor Hand beſtows!
How croſs art thou to that Deſign,
For which we had our Birth?
Us, who were made in Heaven to ſhine,
Thou bow'ſt down to thy Earth,
Nay, to thy Hell, for thither ſink
All, that to thee ſubmit;
Thou ſtrew'ſt ſome Flowers on the Brink,
To drown us in the Pit.
World, take away thy Tinſel-Wares,
That dazzle here our Eyes,
Let us go up above the Stars
Where all our Treaſure lies.
The Way we know; our deareſt Lord
Himſelf is gone before,
And has engag'd his faithful Word
To open us the Door.
But, O my God, reach down thy Hand
And take us up to thee;
That we about thy Throne may ſtand,
And all thy Glories ſee.
All Glory to the ſacred Three,
One Ever-living Lord,
As at the firſt, ſtill may he be
Belov'd, obey'd, ador'd. *Amen.*

A Daily Hymn for a Soul desiring to be with Christ.

DEAR Jesu, when, when will it be,
That I no more shall break with thee!
When will this War of Passions cease,
And let my Soul enjoy thy Peace?
Here I repent; and Sin again
Now I revive, and now am slain;
Slain with the same unhappy Dart,
Which, O, too often wounds my Heart.
When, dearest Lord, when shall I be
A Garden seal'd to all but thee,
No more expos'd, no more undone;
But live, and grow to thee alone?
'Tis not, alas, on this low Earth,
That such pure Flowers can find a birth;
Only they spring above the Skies,
Where none can live, till here he dies.
Then let me die, that I may go,
And dwell where those bright Lillies grow;
Where those blest Plants of Glory rise,
And make a safer Paradise.
No dangerous Fruit, no tempting *Eve*,
No crafty Serpent to deceive;
But we like Gods indeed shall be,
O let me die, that Life to see.
Thus says my Song, but does my Heart
Join with the Words, and sing its Part?
Am I so thorough Wise, to chuse
The other World, and this refuse?

Why

Why ſhould I not? What do I find
That fully here contents my Mind;
What's Meat, and Drink, and Sleep,
That ſuch poor things from Heaven ſhould keep?
What is this Honour, or great Place,
Or Bag of Money, or fair Face?
What's all the World, that thus we ſhou'd,
Still long to dwell with Fleſh and Blood?

Fear not, my Soul, ſtand to the Word
Which thou haſt ſung to thy dear Lord:
Let but thy Love be firm and true,
And with more Heat, thy Wiſh renew.

O may this dying Life make haſte,
To die into true Life at laſt:
No Hope have I to live before,
But then to live, and die no more.

Great ever-living God! to thee
In Eſſence One, in Perſons Three,
May all thy Works their Tribute bring,
And every Age thy Glory ſing. *Amen.*

Another Hymn, on the World's Contempt.

MY Soul! what's all this World to thee,
This World of Sin and Woe,
Where only Senſe can taſte its Sweets,
And thoſe unwholeſome too?

Truth is thy Food, Truth thy Delight,
Which cannot here be free:
Thy Mind was born to know, and love
What this Life ne'er can ſee.

Malicious

Malicious World, how doſt thou lay
And cover thy falſe Baits,
Here thoſe of Pleaſure, there of Gain;
Each for our ruin waits?

Unhappy we, it is our Fault;
'Tis we our Life abuſe,
The World preſents a furniſh'd Shop,
And we the Tools miſuſe.

So have I ſeen a little Child,
If Nurſe but turn her Eye,
Inſtead of Haft, take hold o'th' Blade,
And cut it ſelf and cry.

This little Child, alas, am I,
Self-will'd, ſelf-wounded too,
But, Lord, turn not thy Face away,
Leſt I my ſelf undo.

O make me ſtill ſo uſe this World,
That I the other gain;
O make me ſo the other love,
That this its End attain;

Its End, to breed up Souls for Heaven;
Then be it ſelf new dreſt,
No more Corruption, no more Change,
But one perpetual Reſt.

To Father, Son, and Holy Ghoſt,
The undivided Three,
One equal Glory, one ſame Praiſe,
Now, and for ever be. *Amen.*

Another Hymn.

SWEET Jesus, why, why dost thou love
Such worthless things as we?
Why is thy Heart still towards us,
Who seldom think on thee?

Thy Bounty gives us all we have,
And we thy Gifts abuse,
Thy Bounty gives us, ev'n thy self,
And we thy self refuse.

My Soul, and why, why do we love
Such wretched things as these?
These that withdraw us from our Lord,
And his pure Eyes displease.

Break off, and be no more a Child
To run, and sweat, and cry;
While all this Stir, this huge Concern
Is only for a Fly.

Some silly Fly, that's hard to catch,
And nothing, when 'tis caught:
Such are the Toys, thou striv'st for here,
Not worth a serious Thought.

Break off, and raise thy manly Eye
Unto those Joys above:
Behold all those, thy Lord prepares
To woo, and crown thy Love.

Alas, dear Lord, I cannot love,
Unless you draw my Heart,
You, who thus kindly mak'st me know,
O make me do my Part.

Still

Still do thou love me, O my Lord!
That I may ſtill love thee;
Still make me love thee, O my God!
That thou may'ſt ſtill love me.

Thus may my God, and my poor Soul
Still one another love,
Till I depart from this low World,
To enjoy my God above.

To thee, great God, to thee alone,
One, Co-eternal Three,
All Power and Praiſe, all Joy and Bliſs,
Now and for ever be. *Amen.*

An Hymn on the Feaſt of All Saints.

FOrgive us, Chriſt, our Faults, for whom
Thy Virgin Mother is become
An Advocate, and ſues to thee
And to thy Father's Clemency.

Next her, O you nine ſacred Choirs
Of Angels, favour our Deſires:
Paſt Ills blot out, preſent deſtroy,
And let no future Harm annoy.

You Prophets, and Apoſtles, move
Th' offended Judge enthron'd above,
That Criminals unfeigned Tears,
May quit the Score of Sin's Arrears.

Martyrs, who Royal Purple wear,
And you, who do in White appear,
Bleſt Confeſſors, obtain that we
With you in Heaven may ever be.

Chaſte Choir of Holy Virgins, and you
Whoſe Souls to Heaven from Deſarts flew,
Let the Holy Gates of Paradiſe
Be open'd for us by your Cries.
Drive wicked Infidels away
From faithful Realms, that ſo there may
O'er all, united in one Fold,
One Paſtor Juriſdiction hold.
Be Glory given, and Honour done,
To God the Father, and the Son,
And to the Holy Ghoſt on high,
From Age to Age eternally. *Amen.*

V. The Saints in Glory ſhall exceedingly rejoice. *R.* They ſhall be glad in their Repoſe.

Ant. O how glorious is the Kingdom, wherein all the Saints rejoice with Chriſt, and being clad with white Veſtures, follow the Lamb whereſoever he goes!

The Prayer.

O Almighty everlaſting God, who haſt granted us in one Solemnity to honour the Merits of all thy Saints; we beſeech thee, that thro' the Multitude of Interceſſors, thou wouldſt beſtow on us the Plenitude of that Mercy which we deſire, thro' our Lord Jeſus, *&c.*

An

An Hymn common to Apoſtles, &c.

WITH Triumphs let the World rejoice;
The Heavens with Praiſes ecchoing,
Let Earth and Stars, with mixed Voice,
The Glory of the Apoſtles ſing.

You holy Judges of Mankind,
True Lights, which on the World do ſhine;
We you beſeech in Vows of Mind,
To humble Prayers our Ears incline.

You, who the heavenly Temples cloſe;
And with a Word their Gates diſplay;
So, by your Power with God, diſpoſe,
That all our Guilt be waſh'd away.

You, whoſe Commands are hearken'd to,
By human Sickneſs, and by Health;
Cure our ſick Minds of all their Woe,
Improve our Stock of heavenly Wealth.

That when our Arbiter, and Lord,
Shall at the final Day deſcend,
His Goodneſs may to us accord
The Joys, which never are to end.

To God the Father, and the Son,
And to the Holy Ghoſt in Heaven,
As hitherto it hath been done,
Let Glory ever more be given. *Amen.*

V. They declared the Works of God.
R. And underſtood the things which he wrought.

Ant. Be you strong in Battle, and fight with the old Serpent, and you shall receive an everlasting Kingdom. *Alleluia.*

Prayers on the chief Feasts in the Year.

On Advent Sunday.

RAISE up, we beseech thee, O Lord, thy Power, and come, that we may be freed from the imminent Dangers of our Sins by thy Protection, and be saved by thy Deliverance; who livest and reignest with the Father, in the Unity of the *Holy Ghost*, one God, *&c.*

On the Circumcision *of Christ.*

O God, who by the fruitful Virginity of the blessed Virgin *Mary*, hast given to all Mankind the Reward of eternal Salvation; grant, we beseech thee, that we may be sensible of the Benefit of her Intercession, by whom we have receiv'd the Author of Life, our Lord Jesus Christ thy Son, who liveth and reigneth one God with thee, in the Unity of the Holy Ghost, *&c.*

On Trinity-Sunday.

ALmighty God, who hast granted to thy Servants, in Confession of the true Faith, to acknowledge the Glory of the eternal

nal *Trinity*, and in Power of the Majesty, to adore the Unity: We beseech thee, that in the Firmness of the same Faith, we may be ever defended from all Adversities, thro' our Lord *Jesus Christ*, &c.

On Corpus Christi.

O God, who in this wonderful Sacrament hast left us a perpetual Memorial of thy Passion: Grant us, we beseech thee, so to reverence the Sacred Mysteries of thy Body and Blood, that we may continually feel in our Souls the Fruit of thy Redemption, who with the Father, *&c.*

On St. Stephen's-*Day, Dec.* 26.

GRANT, we beseech thee, O Lord, to imitate whom we honour, that we may learn to love our Enemies, since we celebrate his Nativity, who was enabled to pray even for his Persecutors to our Lord Jesus Christ thy Son, who with thee, and the Holy Ghost, liveth, *&c.*

On St. John *the Evangelist, Dec.* 27.

ENlighten thy Church, O merciful Lord, that being illuminated by the Instructions of blessed St. *John* the Apostle and Evangelist, it may arrive to everlasting Rewards, thro' our Lord, *&c.*

On

On Holy Innocents, *Dec.* 28.

O God, whose Renown, this Day the Innocent Martyrs confessed, not by speaking, but dying: mortify in us all the Evils of Vice; that whilst our Tongues declare thy Faith, our Life and Manners may also shew it, thro' our Lord Jesus, *&c.*

On St. Thomas *of* Canterbury, *Dec.* 29.

O God, for whose Church, the glorious Bishop *Thomas* was slain by the Swords of the Wicked; grant, we beseech thee, that all, who implore his Help, may obtain an happy Effect of their Petition, thro' our Lord Jesus Christ, *&c.*

On St. Sylvester, *Dec.* 31.

GRANT, we beseech thee, O Almighty God, that the venerable Solemnity of blessed St. *Sylvester*, Pope and Confessor, may increase our Devotion, thro' our Lord Jesus Christ, *&c.*

On the Purification *of the Virgin* Mary, *Feb.* 2.

ALmighty everlasting God, we humbly beseech thy Majesty to grant, that, as thy only-begotten Son was this Day presented in the Temple, in the Substance of our

our Flesh; so we may be presented to thee with purified Minds; thro' the same Christ our Lord, *&c.*

On St. Matthias, *Apostle, Feb.* 24.

O God, who hast associated blessed *Matthias* to the College of thy Apostles; grant, we beseech thee, that by his Intercession, we may be always sensible of thy Mercies towards us, thro' our Lord Jesus Christ, *&c.*

On St. Joseph, *Confessor, March* 19.

ASSIST us, O Lord, we beseech thee, by the Merits of the Spouse of thy Holy Mother; that what our Unworthiness cannot obtain, may be granted us by his Intercession, who livest, *&c.*

On the Annunciation *of our Lady, March* 25.

O God, who would'st have thy Word to take Flesh in the Womb of the blessed Virgin *Mary*, according to the Angels declaration; grant to us thy Suppliants, that we who truly believe her to be the Mother of God, may find Favour with thee by her Intercession, thro' the same, *&c.*

On St. Mark *the Evangelist, April* 25.

O God, who by the Grace of Evangelical Preaching, did'st greatly honour blessed *Mark*, thy Evangelist; grant, we beseech thee, that

that we may always profit by his Doctrine, and be defended by his Prayers, thro' our Lord Jesus Christ, *&c.*

On St. Philip *and St.* James, *May* 1.

O God, who renewest our Devotion by the yearly Solemnity of thy Apostles, *Philip* and *James*; grant, we beseech thee, that we, who rejoice in their Merits, may be instructed by their Example, thro' our Lord, *&c.*

On the Invention of the Holy Cross.

O God, who, by the admirable finding of the Holy Cross, did'st renew the Memory of thy miraculous Passion; grant, that thro' the Price of that Word of Life, we may obtain everlasting Happiness, who livest and reignest, *&c.*

On the Nativity of St. John Baptist, *June* 24.

O God, who hast made this Day honourable to us, by the Nativity of blessed St. *John*; vouchsafe to bestow on thy People the Gift of spiritual Joy, and direct the Minds of all thy Faithful in the Way of eternal Salvation, thro' our Lord Jesus Christ, *&c.*

On St. Peter *and St.* Paul, *June* 29.

O God, who hast consecrated this Day, by the Martyrdom of thy Apostles, *Peter* and *Paul*; grant that thy Church may follow

follow their Precepts in all things, by whom at first their Religion had its beginning, thro' our Lord, *&c.*

On St. Mary Magdalen, *July* 22.

GRANT, O Lord, we beseech thee, that we may be assisted by the Intercession of blessed *Mary Magdalen*, whose Prayers prevailed with thee, to raise her Brother *Lazarus* (after he had been four days Dead) from Death to Life, who livest and reignest, *&c.*

On St. James, *Apostle*, *July* 25.

SAnctify, O Lord, and preserve thy People; that, under the Protection of thy Apostle St. *James*, we may please thee in our Conversation, and serve thee with a secure Mind, thro' our Lord Jesus Christ, *&c.*

On St. Anne, *July* 26.

O God, who wast pleased to favour blessed St. *Anne*, so as to render her worthy to be Mother of the Mother of thy only-begotten Son; mercifully grant, that we, who celebrate her Festival, may be assisted by her Patronage, thro' the same our Lord, *&c.*

On St. Laurence, *Aug.* 10.

GRANT, we beseech thee, O almighty God, who gavest Power to blessed *Laurence* to overcome the scorching Heat,

wherewith he was tormented, that we may quench the Flames of our Vices, thro' our Lord Jesus, *&c.*

On the Assumption of our Lady, *Aug.* 15.

O Lord, we beseech thee, to forgive the Offences of thy Servants, that we, who are not able to please thee by our own Actions, may be saved by the Intercession of the Mother of thy Son our Lord; who with thee, and the Holy Ghost, liveth and reigneth, *&c.*

On St. Bartholomew, *Apostle, Aug.* 24.

ALmighty and everlasting God, who hast given us the Venerable and Holy Joy of this Day, by the Solemnity of the blessed Apostle St. *Bartholomew*; grant, we beseech thee, that thy holy Church may always love what he believed, and publish what he taught, thro' our Lord, *&c.*

On the Nativity of our Blessed Lady, *Sept.* 8.

WE beseech thee, O Lord, bestow the Gift of thy heavenly Grace on thy Servants, that those to whom her Childbearing was the Beginning of Salvation, may receive Increase of Faith by the votive Solemnity of the blessed Virgin's Nativity; thro' our Lord, *&c.*

On the Exaltation of the Holy Croſs, *Sept.* 14.

O God, who on this preſent Day doſt repleniſh us with Joy by the yearly Solemnity of the Exaltation of the Holy Croſs; grant, we beſeech thee, that we, who have known this Myſtery on Earth, may obtain the Fruit of its Redemption in Heaven, thro' our Lord Jeſus, *&c.*

On St. Matthew *the Apoſtle*, Sept. 21.

LET us, O Lord, receive Help from the Prayers of thy bleſſed Apoſtle and Evangeliſt St. *Matthew*, that what we of ourſelves are not worthy to obtain, may be given us by his Interceſſion, thro' our Lord, *&c.*

On St. Michael *the Archangel, Sept.* 29.

O God, who diſpoſeſt the Service of Men and Angels in a wonderful Order, mercifully grant, that thoſe, who by a continual Attendance ſerve thee in Heaven, may alſo afford us their Protection here on Earth, thro' our Lord Jeſus, *&c.*

On St. Luke *Evangeliſt*, Octob. 18.

O Lord, we beſeech thee, that the bleſſed Evangeliſt St. *Luke* may be an Interceſſor for us, who for the Honour of

thy Name carried always in his Body the Mortification of the Croſs, thro' our Lord Jeſus Chriſt, *&c.*

On St. Simon *and* Jude, *Apoſtles*, Oct. 28.

O God, who by thy bleſſed Apoſtles *Simon* and *Jude*, haſt brought us to the Knowledge of thy Name, grant that we may celebrate their eternal Glory by profiting, and profit by celebrating the ſame, thro' our Lord Jeſus, *&c.*

On St. Andrew, *Apoſtle*, Nov. 30.

O God, we humbly beſeech thy Majeſty, that as bleſſed *Andrew* the Apoſtle was both a Preacher and Governor to thy Church, ſo he may be a perpetual Interceſſor for us, thro' our Lord Jeſus Chriſt, *&c.*

On St. Thomas, *Apoſtle*, Dec. 21.

GRant us, we beſeech thee, O Lord, ſo to rejoice in the Solemnities of bleſſed *Thomas*, thy Apoſtle, that we may always be aſſiſted by his Patronage, and follow his Faith with ſuch Devotion as we ought, thro' our Lord Jeſus, *&c.*

The

The Seven Penitential Pſalms.

Which are called penitential, becauſe they contain many Expreſſions of Repentance for Sins, and Cries to God for Mercy and Forgiveneſs.

Ant. Remember not, O Lord, our Offences, nor thoſe of our Parents, neither take thou Vengeance of our Sins.

The Sixth Pſalm.

LOrd, rebuke me not in thy Fury, nor chaſtiſe me in thine Anger.

Have mercy on me, O Lord, becauſe I am weak: Heal me, Lord, becauſe all my Bones are troubled.

And my Soul is troubled exceedingly; but thou, Lord, how long?

Turn, O Lord, and deliver my Soul: ſave me for thy Mercy's ſake.

Becauſe there is none amongſt the Dead, who is mindful of thee, and who ſhall confeſs to thee in Hell?

I have labour'd with groaning: every Night I will waſh my Bed, I will water my Couch with Tears.

Mine Eye is troubled thro' Fury: I have waxed old amongſt all mine Enemies.

Depart from me, all ye that work Iniquity, becauſe the Lord hath heard the Voice of my Weeping.

The Lord hath heard my Petition: the Lord hath received my Prayer.

Let all mine Enemies be aſham'd, and very much troubled; let them be turned back, and aſhamed ſpeedily.

Glory be to the Father, *&c.*

The Thirty-firſt Pſalm.

BLeſſed are they whoſe Iniquities are forgiven, and whoſe Sins are covered.

Bleſſed is the Man to whom the Lord hath not imputed Sin, neither is there Guile in his Spirit.

Becauſe I held my peace, my Bones are waxed old, whilſt I cried all the Day.

Becauſe Day and Night thy Hand is heavy upon me; I am converted in my Anguiſh, whilſt the Thorn is ſtuck in me.

I have made my Sin known to thee, and my Injuſtice I have not hid.

I ſaid againſt my ſelf, I will confeſs mine Injuſtice to the Lord, thou haſt forgiven the Impiety of my Sin.

For this ſhall every holy one pray to thee in a ſeaſonable Time.

Certainly in the Deluge of many Waters they ſhall not approach to him.

Thou art my Refuge from Tribulation, which hath ſurrounded me. My Joy, deliver me from them that encompaſs me.

I will give thee Underſtanding, and will inſtruct thee in the Way that thou ſhalt go. I will ſettle mine Eyes upon thee.

Do not become as the Horſe or Mule, that have no Underſtanding.

With Bit and Bridle bind faſt the Jaws of thoſe who do not approach to thee.

Many are the Scourges of a Sinner, but Mercy ſhall compaſs him that hopeth in the Lord.

Be joyful in the Lord, and rejoice ye Juſt, and glory all ye right of Heart.

Glory be to the Father, *&c.*

The Thirty-ſeventh Pſalm.

LOrd rebuke me not in thy Fury, nor chaſtiſe me in thy Anger.

Becauſe thine Arrows are faſtened in me, and thine Hand hath been ſtrong upon me.

There is no Health in my Fleſh, in regard of thy Anger. My Bones have no Peace in regard of my Sins.

Becauſe mine Iniquities are gone over my Head, and as an heavy Burden are become heavy upon me.

My Sores are putrified and corrupt in regard of my Folly.

I am become miſerable, and am bowed down even to Extremity, I went ſorrowful all the Day.

Becauſe my Loins are filled with Illuſions, and there is no Health in my Fleſh.

I am afflicted and humbled very much: I roared out of the Sighing of my Heart.

Lord, all my Deſire is before thee, and my Groaning is not hid from thee.

My Heart is troubled, my Strength hath forſaken me, and the Light of mine Eyes, that itſelf is not with me.

My Friends and my Neighbours have drawn near, and ſtood againſt me.

And they that were near me ſtood afar off, and they who ſought my Soul uſed Force.

And they that ſought my Hurt ſpake Falſities, and ſtudied Deceits all the Day.

But I, as deaf, did not hear, and was as one dumb, not opening his Mouth.

And I became as a Man that doth not hear, and hath no Reprehenſion in his Mouth.

Becauſe, O Lord, I have hoped in thee, thou ſhalt hear me, O Lord, my God.

For I have ſaid, leſt at any time my Enemies rejoice over me, becauſe whilſt my Feet are moved, they ſpeak terrible Things concerning me.

Becauſe I am ready for Scourges, and my Grief is always in my ſight.

Becauſe I will declare my Iniquity, and I will be thoughtful for my Sin.

But my Enemies live and are ſtrengthened

ed over me, and they that hate me unjuſtly are multiplied.

They who repay Evil for Good, ſlandered me, becauſe I followed Goodneſs.

Forſake me not, O Lord, my God, part not from me.

Incline unto my Help, O Lord God of my Salvation.

Glory be to the Father, *&c.*

The Fiftieth Pſalm.

HAVE Mercy on me, O God, according to thy great Mercy.

And according to the Multitude of thy tender Mercies, blot out my Iniquity.

Waſh me yet more from my Iniquity, and cleanſe me from my Sins.

Becauſe I know my Iniquity, and my Sin is always againſt me.

To thee only have I ſinned, and have done Evil before thee, that thou mayſt be juſtified in thy Words, and mayſt overcome when thou art judged.

For behold I was conceiv'd in Iniquity, and in Sins hath my Mother conceiv'd me.

For behold thou haſt loved Truth; the uncertain and hidden Things of thy Wiſdom thou haſt manifeſted to me.

Thou ſhalt ſprinkle me with Hyſſop, and I ſhall be cleanſed. Thou ſhalt waſh me, and I ſhall be made whiter than Snow.

Thou

Thou ſhalt make me to hear Joy and Gladneſs, and the Bones that are humbled ſhall rejoice.

Turn away thy Face from my Sins, and blot out my Iniquities.

Create a clean Heart in me, O God, and renew a right Spirit within my Bowels.

Caſt me not away from thy Face, and take not thy Holy Spirit from me.

Reſtore unto me the Joy of thy Salvation, and confirm me with a perfect Spirit.

I will teach thy Way to the unjuſt, and the wicked ſhall be converted to thee.

Deliver me from Blood, O God, the God of my Salvation, and my Tongue ſhall extol thy Juſtice.

Thou, O Lord, wilt open my Lips, and my Mouth ſhall declare thy Praiſe.

Becauſe if thou wouldeſt have had Sacrifice, verily I had given it. With Burnt-offerings thou wilt not be delighted.

A Sacrifice to God is a troubled Spirit; a contrite and an humble Heart, O God, thou wilt not deſpiſe.

According to thy good Will, O Lord, deal favourably with *Sion*, that the Walls of *Jeruſalem* may be built up.

Then ſhalt thou accept the Sacrifice of Juſtice, Oblations, and whole Burnt-offerings; then ſhall they lay Calves upon thy Altar.

Glory be to the Father, *&c.*

The

The One hundred and firſt Pſalm.

O Lord, hear my Prayer, and let my Cry come unto thee.

Turn not away thy Face from me. In what Day ſoever I am in Tribulation, incline thine Ear to me.

In what Day ſoever I ſhall call upon thee, hear me ſpeedily.

For my Days are vaniſhed as Smoke, and my Bones are withered as a Thing that is burnt.

I am ſmitten as Graſs, and my Heart is withered; for I have forgotten to eat my Bread.

Thro' the Voice of my Groaning, my Bones have cleaved to my Skin.

I am become like a Pelican of the Wilderneſs: I am become as a Night-Crow in the Houſe.

I have watched, and am become as a ſolitary Sparrow on the Houſe-Top.

Mine Enemies upbraided me all the Day, and they that praiſed me, ſware againſt me.

For I did eat Aſhes as Bread, and mingled my Drink with Weeping.

Becauſe of thy Wrath and thine Indignation: For that having lifted me up, thou haſt thrown me down.

My

My Days have declin'd as a Shadow, and I am withered as Graſs.

But thou, O Lord, remaineſt for ever, and thy Remembrance from Generation to Generation.

Thou riſing up, ſhalt have Mercy on *Sion*: for it is time to have Mercy on it, for the Time is come.

Becauſe the Stones thereof hath pleaſed thy Servants, and they ſhall have pity on the Earth thereof.

And the *Gentiles* ſhall fear thy Name, O Lord, and all the Kings of the Earth thy Glory.

He hath had regard to the Supplication of the Humble, and he hath not deſpiſed their Prayers.

Let theſe Things be written for another Generation; and the People to be created ſhall praiſe the Lord.

Becauſe he hath look'd forth from his high Sanctuary: The Lord from Heaven hath looked upon the Earth;

That he might hear the Groans of ſuch as are in Fetters, that he might unbind the Children of them that are ſlain;

That they may ſhew forth the Name of the Lord in *Sion*, and his Praiſe in *Jeruſalem*.

When the People aſſemble together in one, and Kings to ſerve the Lord.

He anſwered him in the Way of his Strength:

Strength: declare unto me the Fewneſs of my Days.

Call me not back in the midſt of my Days: thy Years are from Generation to Generation.

In the Beginning, O Lord, thou laidſt the Foundation of the Earth: and the Heavens are the Works of thy Hands.

They ſhall periſh, but thou remaineſt; and they ſhall all wax old as a Garment.

And as a Veſture thou ſhalt change them, and they ſhall be changed, and thou art the ſame, and thy Years ſhall not fail.

The Sons of thy Servants ſhall inhabit, and their Seed ſhall be directed for ever.

Glory be to the Father, *&c.*

The One hundred and Twenty-ninth Pſalm.

FRom the Depth I have cried to thee, O Lord; Lord, hear my Voice. Let thine Ears be attentive to the Voice of my Petition.

If thou wilt obſerve Iniquities, O Lord; Lord, who ſhall ſuſtain it?

Becauſe with thee there is Propitiation, and becauſe of thy Law, I have expected thee, O Lord.

My Soul hath expected in his Word, my Soul hath hoped in the Lord.

From the Morning-Watch, even until Night; let *Iſrael* hope in the Lord.

Becauſe

Becauſe with the Lord there is Mercy, and with him plentiful Redemption.

And he ſhall redeem *Iſrael* from all his Iniquities.

Glory be to the Father, *&c.*

The One hundred and Forty-ſecond Pſalm.

LOrd, hear my Prayer, give ear unto my Petition in thy Truth: Hear me in thy Juſtice.

And enter not into Judgment with thy Servant; for no one living ſhall be juſtified in thy Sight.

For the Enemy hath perſecuted my Soul, he hath humbled my Life in the Earth.

He hath ſet me in Darkneſs, as thoſe who have been long dead, and my Spirit is in Anguiſh for my ſelf; my Heart is troubled within me.

I remember the antient Days, I have meditated on all thy Works: on the Deeds of thy Hands did I meditate.

I have ſtretched forth my Hands to thee; my Soul unto thee, as Earth without Water.

Hear me quickly, O Lord, my Spirit hath fainted.

Turn not away thy Face from me, becauſe I ſhall be like to them that deſcend into the Lake.

Make me to hear thy Mercy in the Morning; for I have hoped in thee.

Make the Way known to me wherein I may walk, becauſe I have lifted up my Soul to thee.

Deliver me from mine Enemies, O Lord, to thee I have fled, teach me to do thy Will, becauſe thou art my God.

Thy good Spirit ſhall lead me into the right Land: For thy Name's ſake, O Lord, thou ſhalt enliven me in thine Equity.

Thou ſhalt bring forth my Soul out of Tribulation, and in thy Mercy thou ſhalt deſtroy mine Enemies.

And thou ſhalt deſtroy all that afflict my Soul, becauſe I am thy Servant.

Glory be to the Father, *&c.*

The LITANY.

LOrd have Mercy on us.
Chriſt have Mercy on us.
Lord have Mercy on us.
Chriſt hear us.
Chriſt graciouſly hear us.
God the Father of Heaven, *Have Mercy on us.*
God the Son, Redeemer of the World, *Have Mercy on us.*
God the Holy Ghoſt, *Have Mercy on us.*
Holy Trinity, one God, *Have Mercy on us.*

Holy *Mary*,
Holy Mother of God,
Holy Virgin of Virgins,
St. *Michael*,
St. *Gabriel*.
St. *Raphael*,
All ye holy Angels and Archangels,
All ye holy Orders of bleſſed Spirits.
St. *John Baptiſt*,
All ye holy Patriarchs and Prophets,
St. *Peter*,
St. *Paul*,
St. *Andrew*,
St. *James*,
St. *John*,
St. *Thomas*,
St. *James*,
St. *Philip*,
St. *Bartholomew*,
St. *Matthew*,
St. *Simon*,
St. *Thadee*,
St. *Matthias*,
St. *Barnaby*,
St. *Luke*,
St. *Mark*,
All ye holy Apoſtles and Evangeliſts,
All ye Diſciples of our Lord,
All holy Innocents,
St. *Stephen*,
St. *Laurence*,
St. *Vincent*,

Pray for us.

St. *Fabian* and *Sebaſtian*,
St. *John* and *Paul*,
St. *Coſmas* and *Damian*,
St. *Gervaſe* and *Protaſe*,
All ye holy Martyrs,
St. *Sylveſter*,
St. *Gregory*,
St. *Ambroſe*,
St. *Auguſtine*,
St. *Jerome*,
St. *Martin*,
St. *Nicholas*,
All ye holy Biſhops and Confeſſors,
All ye holy Doctors,
St. *Anthony*,
St. *Bennet*,
St. *Bernard*,
St. *Dominic*,
St. *Francis*,
All ye holy Prieſts and Levites,
All ye holy Monks and Hermits,
St. *Mary Magdalen*,
St. *Agatha*,
St. *Lucy*,
St. *Agnes*,
St. *Cecily*,
St. *Catharine*,
St. *Anaſtaſia*,
All ye holy Virgins and Widows,

Pray for us.

All ye Men and Women, Saints of God,
Make Interceſſion for us.

Be merciful unto us, Spare us, O Lord.
Be merciful uuto us; *Graciouſly hear us, O Lord.*

From all Evil,
From all Sin,
From thy Wrath,
From ſudden and unprovided Death,
From the Deceits of the Devil,
From Anger, Hatred, and all Ill-Will,
From the Spirit of Fornication,
From Lightning and Tempeſt,
From Everlaſting Death,
By the Myſtery of thy holy Incarnation,
By thy Coming,
By thy Nativity,
By thy Baptiſm and holy Faſting,
By thy Croſs and Paſſion,
By thy Death and Burial.
By thy holy Reſurection,
By thy admirable Aſcenſion,
By the Coming of the Holy Ghoſt the Comforter,
In the Day of Judgment,
O Lord, deliver us.

We Sinners, *Do beſeech thee to hear us.*

That thou ſpare us,
That thou pardon us,
That thou vouchſafe to bring us to true Penance,
That thou vouchſafe to govern and preſerve thy Holy Church,
We beſeech, &c.

That

That thou vouchſafe to preſerve our Apoſtolick Prelate, and all Eccleſiaſtical Orders in Holy Religion,
That thou vouchſafe to humble the Enemies of thy Holy Church,
That thou vouchſafe to give Peace and true Concord to Chriſtian Kings and Princes,
That thou vouchſafe to grant Peace and Unity to all Chriſtian People,
That thou vouchſafe to comfort and keep us in thy holy Service,
That thou lift up our Minds to heavenly Deſires,
That thou render eternal good Things to all our Benefactors,
That thou deliver our Souls, and thoſe of our Brethren, Kinsfolks, and Benefactors from eternal Damnation,
That thou vouchſafe to give and preſerve the Fruits of the Earth,
That thou vouchſafe to give eternal Reſt to all the Faithful departed,
That thou vouchſafe graciouſly to hear us,

We beſeech thee to hear us.

Son of God,

Lamb of God, that takeſt away the Sins of the World; Spare us, O Lord.

Lamb of God that takeſt away the Sins of the World; Hear us, O Lord.

Lamb of God that takeſt away the Sins of the World; Have Mercy on us.

Chriſt hear us, Chriſt graciouſly hear us. Lord have Mercy on us.

Chriſt have Mercy on us. Lord have Mercy on us.

Our Father, *&c.*

V. And deliver us from Evil. *R. Amen.*

The Sixty-ninth Pſalm.

INcline unto my Aid, O God; O Lord, make haſte to help me.

Let them be confounded and aſhamed, who ſeek my Soul; let them be turned backward, and bluſh for ſhame, who deſire Evil to me.

Let them be turned away forthwith, bluſhing for ſhame, who ſay to me, Well, well.

Let all that ſeek thee rejoice, and be glad, and let ſuch as love thy Salvation, ſay always, the Lord be magnified.

But I am needy and poor, O God, help me.

Thou art my Helper and Deliverer, O Lord, be not ſlack.

Glory be to the Father, *&c.*

V. Save thy Servants, *R.* Truſting in thee, O my God. *V.* Be unto us, O Lord, a Tower of Strength, *R.* From the Face of the Enemy. *V.* Let not the Enemy prevail againſt us, *R.* Nor the Son of Iniquity have Power to hurt us.

V. O

V. O Lord, deal not with us according to our Sins. *R.* Nor yet reward us according to our Iniquities. *V.* Let us pray for our chief Biſhop *N.* *R.* Our Lord preſerve him, and give him Life, and make him bleſſed on Earth, and deliver him not to the Will of his Enemies. *V.* Let us pray for our Benefactors. *R.* O Lord, for thy Name's Sake vouchſafe to render eternal Life to all thoſe by whom we have received good.

V. Let us pray for the Faithful Departed. *R.* Eternal Reſt grant to them, O Lord, and let perpetual Light ſhine unto them. *V.* Let them reſt in Peace. *R.* Amen.

V. For our Brethren abſent. *R.* O my God, ſave thy Servants truſting in thee.

V. Send them help, O Lord, from thy holy Place. *R.* And from Sin protect them.

V. O Lord, hear my Prayer, *R.* and let my Supplication come unto thee.

Let us Pray.

O God, whoſe property is always to have Mercy, and to ſpare, receive our Petition, that we, and all thy Servants, who are bound by the Chain of Sin, may by the Compaſſion of thy Goodneſs be mercifully abſolved.

Hear, we beſeech thee, O Lord, the Prayers of thy Suppliants, and pardon the Sins of them that confeſs to thee, that of thy Bounty thou mayſt give us Pardon and Peace.

Out

Out of thy Clemency, O Lord, ſhew thy unſpeakable Mercy to us, that ſo thou mayſt both acquit us of our Sins, and deliver us from the Puniſhments which we deſerve for them.

O God, who by Sin art offended, and by Penance pacified, mercifully regard the Prayers of thy People, who make Supplication to thee, and turn away the Scourges of thy Anger which we deſerve for our Sins.

O almighty, and eternal God, have mercy on thy Servant *N.* our chief Biſhop, and direct him according to thy Clemency, in the Way of everlaſting Salvation, that by thy Grace, he may deſire ſuch things as are agreeable to thy Will, and perform them with all his Strength.

O God, from whom are all holy Deſires, righteous Counſels, and juſt Works; give to thy Servants that Peace which the World cannot give, that our Hearts being diſpoſed to keep thy Commandments, and the Fear of Enemies taken away, the Times, thro' thy Protection, may be Peaceable.

Inflame, O Lord, our Reins and Hearts with the Fire of thy holy Spirit, to the end we may ſerve thee with a chaſte Body, and pleaſe thee with a clean Heart.

O God, the Creator, and Redeemer of all the Faithful; give to the Souls of thy Servants departed the Remiſſion of all their Sins, that, thro' the help of pious Supplications,

tions, they may obtain the Pardon which they have always been desirous of.

Prevent, we beseech thee, O Lord, our Actions, by thy holy Inspirations, and carry them on by thy gracious Assistance, that every Prayer and Work of ours may begin always from thee, and by thee be happily ended.

Almighty, and eternal God, who hast Dominion over the Living and the Dead, and art merciful to all those, whom thou foreknowest shall be thine by Faith and good Works; we humbly beseech thee, that they for whom we have purposed to offer our Prayers, whether this present World still retains them in the Flesh, or the next World hath received them out of their Bodies, may, by the Intercession of thy Saints, and the Clemency of thy Goodness, obtain Pardon, and full Remission of all their Sins, thro' our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the Unity of the Holy Ghost, world without end. *Amen.*

V. O Lord, hear my Prayer, *R.* and let my Supplication come unto thee. *V.* Our Almighty and most merciful Lord, graciously hear us. *R.* Amen. *V.* May the Souls of the Faithful, thro' the Mercy of God, rest in Peace. *R.* Amen.

A Daily Prayer in time of Perſecution.

O My Lord *Jeſus Chriſt*, true God, and true Man, who ſufferedſt an ignominious Death on the Croſs for my Redemption; I humbly offer up to thee my Soul, Body, my Life, Goods, and all my Fortune, to be wholly diſpoſed of according to thy moſt bleſſed Will; and if it be thy holy Pleaſure that I ſhould loſe my Life, or Fortunes for the Profeſſion of thy holy Name, and the Catholick Religion; Lord, I humbly and freely ſubmit thereunto, beſeeching thee of thy infinite Goodneſs and Mercy, and by the Merits of thy bitter Death and Paſſion, that thou wilt pleaſe to forgive me my Sins; give me Strength and Patience to overcome all Temptations and Adverſities. Pardon all my Enemies, and Perſecutors, and all the Injuries they have done me, in Thought, Word, or Deed, and make us all Partakers of thy heavenly Kingdom, thro' our Lord, *&c.*

The Litany of the Bleſſed Virgin Mary.

LORD have mercy on us.
Chriſt have mercy on us.
Lord have mercy on us.
Chriſt hear us.
Chriſt graciouſly hear us.
God the Father of Heaven, *Have mercy on us.*
God the Son, Redeemer of the World, *Have mercy*, &c.

God

God the Holy Ghoſt, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*
Holy *Mary*,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Chriſt,
Mother of divine Grace,
Mother moſt Pure,
Mother moſt Chaſte,
Mother Undefiled,
Mother Untouched,
Mother moſt Amiable,
Mother moſt Admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin moſt Prudent,
Virgin moſt Venerable,
Virgin moſt Renown'd,
Virgin moſt Powerful,
Virgin moſt Merciful,
Virgin moſt Faithful,
Mirror of Juſtice,
Seat of Wiſdom,
Cauſe of our Joy,
Spiritual Veſſel,
Honourable Veſſel,
Veſſel of ſingular Devotion,
Myſtical Roſe,
Tower of *David*,
Tower of Ivory,
Houſe of Gold,
Ark of the Covenant,

Pray for us.

Gate

Gate of Heaven,
Morning Star,
Health of the Sick,
Refuge of Sinners,
Comfort of the Afflicted,
Help of Chriſtians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apoſtles,
Queen of Martyrs,
Queen of Confeſſors,
Queen of Virgins,
Queen of All Saints,
} *Pray for us.*

Lamb of God, who takeſt away the Sins of the World, *Spare us, O Lord.*

Lamb of God who takeſt away the Sins of the World, *Hear us, O Lord.*

Lamb of God who takeſt away the Sins of the World, *Have mercy on us.*

Anthem. We fly to your Patronage, O ſacred Mother of God, deſpiſe not our Prayers in our Neceſſities, but deliver us from all Dangers, O ever-glorious and bleſſed Virgin. *V.* Pray for us, O Holy Mother of God. *R.* That we may be made worthy of the Promiſes of Chriſt.

Let us Pray.

WE beseech thee, O Lord, pour forth thy Grace into our Hearts, that we, who, by the Angel's Message have known the Incarnation of Christ thy Son, may by his sacred Passion and Cross, be brought to the Glory of his Resurrection, thro' the same Christ our Lord. *Amen.*

The Jesus Psalter.

The Holy Name of Jesus, who was so named of the Angel, before he was conceived in the Womb, *Luke* 2. 21. *we should pronounce with all Respect, Comfort and Joy, seeing it sets before us, not only the Redeemer and Saviour of our Souls from eternal Misery, but the Author of all Grace towards gaining eternal Happiness.* Neither is there Salvation in any other; for there is no other Name under Heaven given among Men, whereby we must be saved, *Acts* 4. 12. *Wherefore,* Let this Mind be in you, which was also in Christ Jesus, who being in the Form of God, thought it not robbery to be equal with God; but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the likeness of Men; and being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross: wherefore God hath highly

exalted him, and given him a Name, which is above every Name: that at the Name of Jesus, every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth, and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father, *Phil.* 2. 5, &c. *Whence it is, that with bended Knee, we should begin this Psalter, saying as follows,*

In the Name of Jesus, *let every Knee bow, of things in Heaven, of things in Earth, and of things under the Earth; and let every Tongue confess, that our Lord Jesus Christ is in the Glory of God the Father.*

The First Petition, in each whereof Jesus is ten times repeated.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Have mercy on me,
Jesus, Jesus, Jesus,

JEsus have Mercy on me, and forgive me the many and great Offences I have committed in thy sight.

Many have been the Follies of my Life, and great are the Miseries I have deserved for my Ingratitude.

Have Mercy on me, dear Jesus, for I am weak; O Lord, heal me, who am unable to heal my self.

Deliver me from setting my Heart upon any of thy Creatures, which may divert

my Eyes from a continual looking up to thee.

Grant me Grace, henceforth, for the Love of thee, to hate Sin; and, out of a just Esteem of thee, to despise all worldly Vanities.

Have Mercy on all Sinners, Jesus, I beseech thee; turn their Vices into Vertues, and make them true Observers of thy Law, and sincere Lovers of thee; bring them to Bliss in everlasting Glory.

Have Mercy also on the Souls in Purgatory, for thy bitter Passion, I beseech thee, and for thy glorious Name, Jesus.

O Blessed Trinity, one eternal God, have Mercy on me.

Our Father, *&c.* Hail *Mary*, &c.

The Second Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
} Help me.

JEsus, help me to overcome all Temptations to Sin, and the Malice of my ghostly Enemy.

Help me to spend my time in vertuous Actions, and in such Labours as are acceptable to thee.

To resist, and repress the Motions of my Flesh; in Sloth, Gluttony, and Carnality.

To render my Heart enamoured of Vertue, and enflamed with Desires of thy glorious Presence.

Help me to deserve, and keep a good Name, by a peaceable and pious Living; to thy Honour, Jesus, my Comfort, and the Benefit of others.

Have Mercy on all Sinners, as *Page* 459.
Our Father, *&c.* Hail *Mary*, &c.

The Third Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Strengthen me.
Jesus, Jesus, Jesus,

JEsus, strengthen me in Soul and Body, to please thee in executing such Works and Vertues, as may bring me to thy everlasting Joy and Felicity.

Grant me a firm Purpose, most merciful Saviour, to amend my Life, and to recompence for the Years past.

Those Years which I have mispent to thy Displeasure, in vain or wicked Thoughts, Words, Deeds, and evil Customs.

Make my Heart obedient to thy Will, and ready for thy Love, to perform all the Works of Mercy.

Grant me the Gifts of the Holy Ghost, which, through a virtuous Life, and a Devout frequenting of thy most Holy Sacraments, may at length bring me to thy Holy Kingdom.

Have Mercy on all Sinners, as *Page* 459.
Our Father, *&c.* Hail *Mary*, &c.

The Fourth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Comfort me.
Jesus, Jesus, Jesus,

JEsus, comfort and give me Grace to place my chief, my only Joy and Felicity in thee. Send me heavenly Meditations, spiritual Sweetness, and fervent Desires of thy Glory; ravish my Soul with the Contemplation of Heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable Goodness, thy Gifts, and great Kindness which thou hast shewn to me.

And when thou bringest to my Mind the sad remembrance of my Sins, whereby I have so unkindly offended thee; comfort me with the Assurance of obtaining thy Grace, by the Spirit of perfect Penance, which may purge away my Guilt, and prepare me for thy Kingdom.

Have Mercy on all Sinners, as *Page* 459. Our Father, *&c.* Hail *Mary*, &c.

The Fifth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Make me constant.
Jesus, Jesus, Jesus,

JEsus, make me constant in Faith, Hope, and Charity; giving me Perseverance in all Vertue, and Resolution never to offend thee.

Let the remembrance of thy Passion, and of those bitter Pains thou sufferedst for me, strengthen my Patience, and recreate me in all Tribulations and Adversities.

Let me always hold fast the Doctrine of thy Catholick Church; and render me a diligent Frequenter of all holy Duties.

Let no false Delight of this deceitful World blind me, no fleshly Temptations, nor Fraud of the Devil shake my Heart.

My Heart, which has for ever set up its rest in thee, and resolved to undervalue all for thy eternal Reward.

Have Mercy on all Sinners, Jesus, I beseech thee; turn their Vices into Vertues, and make them true Observers of thy Law, and sincere Lovers of thee, bring them to Bliss in everlasting Glory.

Have Mercy on the Souls in Purgatory, for thy bitter Passion, I beseech thee, and for thy glorious Name, Jesus.

O blessed Trinity, one eternal God, have Mercy on me.

Our Lord Jesus Christ humbled himself, and became obedient unto Death, even the Death of the Cross. Phil. 2. 8.

Hear these my Petitions, O my most merciful Saviour, and grant me thy Grace so frequently to repeat, and consider them, that they may prove easy Steps, whereby my Soul may climb up to the Knowledge, Love, and Performance of my Duty to thee,

and

and my Neighbour, thro' the whole Course of my Life. *Amen.*

Our Father, *&c.* Hail *Mary*, &c. I believe in God, *&c.*

Where one may conclude, or begin as before, saying; *In the Name of* Jesus, *let every Knee bow*, &c. *as Page* 458.

The Sixth Petition.

Jesus, Jesus, Jesus, } Enlighten me with spi-
Jesus, Jesus, Jesus, } ritual Wisdom.
Jesus, Jesus, Jesus, }

JEsus, enlighten me with spiritual Wisdom to know thy Goodness; and all those things which are most acceptable to thee.

Grant me a clear Apprehension of my only Good, and Discretion to order my Life according to it.

Grant that I may wisely proceed from Vertue to Vertue, till at length I arrive unto the clear Vision of thy glorious Majesty.

Permit me not, dear Lord, to return to those Sins for which I have sorrowed, and of which I have purged my self by Confession.

Grant me Grace to benefit the Souls of others, by my good Example, and to reduce those by good Counsel, who misbehave themselves towards me.

Have Mercy on all Sinners, Jesus, as *Page* 459.

Our Father, *&c.* Hail *Mary*, &c.

The

The Seventh Petition.

Jesus, Jesus, Jesus, } Grant me to dread
Jesus, Jesus, Jesus, } thee.
Jesus, Jesus, Jesus, }

JEsus, grant me Grace inwardly to dread thee, and to avoid all Occasions of offending thee.

Let thy Threats of the Torments which are to fall on Sinners, the Fear of losing thy Love, and thy Heavenly Inheritance, always keep me in awe.

Let me not dare to remain in Sin, but return soon to Repentance; lest, thro' thy Anger, the dreadful Sentence of endless Death and Damnation fall upon me.

Let the powerful Intercession of thy blessed Mother, and of all thy Saints, but above all, thine own Merits and Mercy, O my Saviour, never be between thy revenging Justice, and my poor Soul.

Enable me, O God, to work out my Salvation with fear and trembling, and let the Apprehension of thy secret Judgment render me a more humble and diligent Suitor at the Throne of thy Grace.

Have Mercy on all Sinners, as *Page* 459.
Our Father, &c. Hail *Mary*, &c.

The

The Eighth Petition.

Jesus, Jesus, Jesus, } Grant me Grace to love
Jesus, Jesus, Jesus, } thee.
Jesus, Jesus, Jesus, }

JEsus, grant me Grace truly to love thee for thy infinite Goodness, and those excessive Bounties, I have, and hope for ever to receive from thee.

Let the remembrance of thy Kindness and Patience conquer the Malice, and wretched Inclinations of my perverse Nature.

Let the Consideration of my many Deliverances; thy frequent Calls, and continual Assistances in the Ways of Life, make me asham'd of my Ingratitude.

And what dost thou require of me, for all thy Mercies, or by them, but to love thee? And why dost thou require it, but because thou art my only Good?

O my dear Lord! my whole Life shall be nothing but a Desire of thee: and because I indeed love thee, I will most diligently keep thy Commandments.

Have Mercy on all Sinners, *&c.* as *Page* 459.

Our Father, *&c.* Hail *Mary*, &c.

The

The Ninth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
} Grant me Grace to remember my Death.

JEsus, grant me Grace always to remember my Death, and the great Account I am then to give; that so my Soul being always well disposed, it may depart out of this World in thy Grace.

Then by the Intercession of thy blessed Mother, and the Assistance of the glorious St. *Michael*, deliver me from the Enemy of my Soul; and thou, my good Angel, I beseech thee to help me at that important Hour.

Then, dear Jesus, remember thy Mercy, and turn not thy most amiable Face from me because of my Offences; secure me against the Terrors of that Day, by causing me now to die daily to earthly Things, and to have my continual Conversation in Heaven.

Let the remembrance of thy Death teach me how to esteem my Life, and the Memory of thy Resurrection encourage me to descend cheerfully into the Grave.

Have Mercy on all Sinners, *&c.* as *Page* 459.

Our Father, *&c.* Hail *Mary*, &c.

The

The Tenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
} Send me here my Purgatory.

JEsus, send me here my Purgatory, and so prevent the Torments of that cleansing Fire, which attends those Souls in the next World, that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful Crosses and Afflictions which thou seest necessary for the taking off my Affections from all things here below.

Since none can see thee, that love any thing, which is not for thy Sake; suffer not my Heart to find my Rest here, but in sighing after thee.

Too bitter, alas! will the Anguish of a Soul be, which is separated from thee; which desires, but cannot come to thee, being clogg'd with the heavy Chains of Sin.

Here, then, O my Saviour, keep me continually mortified to this World; that being purged throughly with the Fire of thy Love, I may immediately pass from hence into thy everlasting Possession.

Have Mercy on all Sinners, &c. till the End of the Creed, in the fifth Petition, *Page* 463.

The

Then begin, as before, saying; *In the Name of* Jesus, *let every Knee*, &c.

The Eleventh Petition.

Jesus, Jesus, Jesus, } Grant me Grace to a-
Jesus, Jesus, Jesus, } void ill Company.
Jesus, Jesus, Jesus, }

JEsus, grant me Grace to avoid ill Company, or, if I chance to come among such, I beseech thee, by the Merits of thy uncorrupt Conversation among Sinners, preserve me from being overcome by any Temptation to mortal Sin.

Cause me, O blessed Lord, to remember always with dread, that thou art present, and heareſt, who wilt take an Account of all our Words and Actions, and wilt judge us according to them.

How dare I then converse with Slanderers, Lyars, Drunkards, or Swearers; or with such, whose Discourse is either quarrelsome, dissolute, or vain?

Repress in me, dear Jesus, all inordinate Affections to carnal Pleasure, and to the Delight of Taste, granting me the Grace to avoid such Company as would blow the Fire of those unruly Appetites.

Thy Power defend, thy Wisdom direct, thy Fatherly Pity chastise me, and make me live so here among Men, that I may be fit for the Conversation of Angels hereafter.

Have

Have Mercy on all Sinners, *&c.* as *Page* 459.

Our Father, *&c.* Hail *Mary*, &c.

The Twelfth Petition.

Jesus, Jesus, Jesus, } Grant me Grace to call
Jesus, Jesus, Jesus, } on thee for Help.
Jesus, Jesus, Jesus, }

JEsus, grant me Grace in all my Necessities, to call on thee for Help; faithfully remembring thy Death and Resurrection for me.

Wilt thou be deaf to my Cries, that wouldst lay down thy Life for my Ransom? Or canst thou not save me, that couldst take it up again for my Crown?

Whom have I in Heaven, but thee, O my *Jesus*, whose blessed Mouth has pronounced, *Call on me in the Day of Trouble, and I will deliver thee?*

Thou art my sure Rock of Defence against all Sort of Enemies: Thou art my ready Grace, able to strengthen me in every good Work.

Therefore in all my Sufferings, in all my Weaknesses and Temptations, I will confidently call on thee; hear me, O my Jesus, and when thou heareſt, have Mercy.

Have Mercy on all Sinners, as *Page* 459.

Our Father, *&c.* Hail *Mary*, &c.

The Thirteenth Petition.

Jesus, Jesus, Jesus, } Make me persevere in
Jesus, Jesus, Jesus, } Virtue.
Jesus, Jesus, Jesus, }

JEsus, make me persevere in Virtue, and good Life, and never give over thy Service, till thou bringest me to my Reward in thy Kingdom.

In all pious Customs and holy Duties, in my honest and necessary Employments, continue and strengthen, O Lord, both my Soul and Body.

Is my Life any thing but a Pilgrimage on Earth towards the New *Jerusalem*, to which, he that sits down, or turns out of the Way, can never arrive?

O Jesus, make me always consider thy blessed Example; thro' how much Pains, and how little Pleasure thou pressedst on to a bitter Death, that being the Way to a glorious Resurrection.

Make me, O my Redeemer, seriously weigh these severe Words of thine, *That he only, who perseveres to the very End, shall be saved.*

Have Mercy on all Sinners, as *Page* 459.
Our Father, *&c.* Hail *Mary*, &c.

The

The Fourteenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
} Grant me Grace to fix my Mind on thee.

JEsus, grant me Grace to fix my Mind on thee, especially in time of Prayer, when I directly converse with thee.

Stop the Motions of my wandering Head, the Desires of my unstable Heart, and suppress the Power of my spiritual Enemies, who endeavour at that time to draw my Mind from Heavenly Thoughts, to many vain Imaginations.

So shall I, with Joy and Gratitude, look on thee, as my Deliverer from all the Evils I have escaped; and as my Benefactor, for all the Goods I have ever received, or can hope.

I shall see, that thou thy self art my only Good, and that all other Things are but means ordained by thee to make me fix my Mind on thee, to make me love thee more, and by loving thee, to be eternally Happy.

O beloved of my Soul, take up all my Thoughts here; that mine Eyes, abstaining from all vain and hurtful Sights, may become worthy to behold thee Face to Face in thy Glory for ever.

Have Mercy on all Sinners, *&c.* as *Page* 459.

Our Father, *&c.* Hail *Mary*, &c.

The Fifteenth Petition.

Jesus, Jesus, Jesus, } Give me Grace to order
Jesus, Jesus, Jesus, } my Life with reference
Jesus, Jesus, Jesus, } to my eternal Welfare.

JEsus, give me Grace to order my Life with reference to my eternal Welfare; heartily intending, and wisely designing all the Operations of my Body and Soul for the obtaining the Reward of thine infinite Bliss and eternal Felicity.

For, what else is this World, but a School to breed up Souls, and fit them for the other? And how are they fitted, but by an eager Desire of enjoying God, their only End?

Break my froward Spirit, O Jesus, make it humble and obedient; grant me Grace to depart from hence, with contempt of this World, and a Heart filled with Joy at my going to thee.

Let the Memory of thy Passion make me cheerfully undergo all Temptations or Sufferings here for thy Love; whilst my Soul breathes after that blissful Life, and immortal Glory, which thou hast obtained in Heaven for thy Servants.

O Jesus, let me frequently and attentively consider, that whatever I gain, if I lose thee, all is lost; and whatever I lose, if I gain thee, all is gained.

Have Mercy on all Sinners, *&c.* as *Page* 459.

The

The Psalters now in use amongst devout Christians are of three Sorts. The first is that of holy *David*, which contains thrice fifty Psalms; the second is that of our blessed Lady, commonly called the Rosary or Beads, compos'd of thrice fifty; and the third is the aforesaid Psalter, or Invocation of Jesus, which consisteth of the aforesaid fifteen Petitions, in each Petition whereof, the glorious Name of Jesus being ten times repeated, the Repetition is likewise made thrice fifty times.

The said Jesus Psalter may be said as the Rosary or Beads, at once, or thrice, according to the Devotion and Leisure of the Supplicant, and for the better preserving Attention, 'tis advisable that whatever Prayers are said, they may be said in Memory and Honour of some Mystery. Accordingly, at each of the first five Petitions of this Psalter, as at each ten of the Beads, or Rosary; may be commemorated one of the five joyful Mysteries in Thanksgiving for our Redemption, as follows:

First, the Angel's Salutation and Annunciation of Christ's Incarnation, *Luke* 1. 28, *&c.*

2. Our Ladies Visitation of St. *Elizabeth*, *Luke* 1. 40, *&c.*

3. Christ's Birth at Midnight in a Stable, *Luke* 2. 7, *&c.*

4. Christ's Presentation in the Temple, *Luke* 2. 22, *&c.*

5. The finding Christ in the Temple among the Doctors, *Luke* 2. 46.

At each of the next Five, may be commemorated one of the five Dolorous Mysteries.

1. CHrist's bloody Sweat, and being seized in the Garden, *Luke* 22. 41. *&c.*

2. Christ's being Scourged at a Pillar, *John* 19. 1. *&c.*

3. Christ's being Crowned with Thorns, *Mark* 15. 17. *&c.*

4. Christ carrying his Cross, *John* 19. 18.

5. Christ's being Nailed, and Death thereon, *John* 19. 18.

At each of the next Five, may be commemorated one of the five Glorious Mysteries.

1. CHrist's Glorious Resurrection, *Mat.* 28. 6. *&c.*

2. Christ's Triumphant Ascension, *Acts* 1. 9. *&c.*

3. Christ sending the Holy Ghost at Pentecost, *Acts* 2. 1. *&c.*

4. Our Blessed Lady's Death and Assumption.

5. Our Blessed Lady's Coronation and Exaltation.

The Use of Beads, for which there is no Command, may be an Help, not only to such as cannot read, but to all, especially when Books cannot be covenientl. read; as in

Travelling, going about on lawful Occasions; at Rising, or in Bed.

In Honour and Memory of God's Unity, may be said, one Pater-Noster, one Ave, and the Creed once.

Three in Honour of the blessed Trinity, five for Memory and Honour of the five Wounds of Christ, which may excite our Faith, and raise our Devotion.

In saying Matins and Lauds, we may commemorate our Saviour's bloody Sweat, his being bound in the Garden, with the Abuses there done unto him, and in dragging him thence to *Jerusalem.*

In saying the Prime, we may consider Jesus scoffed at, and falsely accused.

In saying the Third, we may consider Christ scourged at a Pillar; his being crowned with Thorns, and cloathed with a Purple Garment.

In saying the Sixt, we may consider Christ's Condemnation, his carrying his Cross, his being nailed thereto, and all the other Indignities then done unto him.

In saying the Ninth, we may consider Christ drinking Gall and Vinegar on the Cross, his Death thereon, his Side opened with a Spear, *&c.*

In saying Vespers, we may consider Christ taken down from the Cross, and the Darkness which was over all the Earth at his.

his Death; the Graves opened, the Splitting of the Rocks and the Temple's Veil.

At Compline, we may consider Christ's Burial, and the Sorrow of the Disciples at that time, *&c.* A pious Memory, and Imitation of Christ's Life, Death and Passion, is always acceptable to God, and beneficial to all that retain a due Sense thereof. *Be ye therefore followers of God, as dear Children, and walk in Love, as Christ also hath loved us, and has given himself for us an Offering, and a Sacrifice to God for a sweet-smelling Savour,* Ephes. 5. 1, 2.

The Conclusion.

AS the Holy Scriptures may be diversly interpreted, I earnestly request the Readers never to adhere to any private Interpretation thereof, contrary to that Sense, the Fathers and Pastors of the Church, the best Witnesses of *Christ's* Holy Doctrine, have successively delivered in all Ages from the Apostles, whose Understanding Christ opened at his Ascension, that they *might understand the Scriptures,* Luke 24. 45. The true Sense whereof, as they had received it from Christ, they delivered, as by him commanded, to their Successors, with whom he promised to be while the World endured; for preserving them from erring, *He gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints,*

for

for the Work of the Miniſtry, for the Edifying of the Body of Chriſt, till we all come in the Unity of the Faith——That we henceforth be no more Children, toſſed to and fro, and carried about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftineſs, whereby they lie in wait to deceive, Eph. 4. 11. &c. *Tho' we, or an Angel from Heaven preach any other Goſpel unto you than that which we have preached unto you, let him be accurſed,* Gal. 1. 8. To whoſe Anathema *they are* themſelves liable, who make *Scripture the ſole Rule of Faith and Judge of Controverſy*; nay, even taken in a Senſe contrary to that which the whole Church of God has ſucceſſively in all Ages delivered, which, in effect, is appealing from Chriſt's Order, and the Authority of his Church, to each Man's private Judgment, by making that the ſole Interpreter of it, without allowing any other Judge thereof; which is, not only to make all Diſputes about Faith and Religion endleſs, but to encourage each to believe, or reject whatever he pleaſeth, and ſo to ſet up, and embrace what Faith and Religion, Humour, Fancy, or Intereſt ſhall prompt to him; notwithſtanding whatever Authority, or number of Judges be againſt him; which all, who are not indifferent whether their Faith and Religion be right or wrong, may ſee, has been the Deſign and Practice of all Broachers of Hereſies, which never ſwarmed ſo much, as ſince the Holy Scripture

Scripture has been set up for the only Rule and Standard of the Christian Faith and Religion; which one interpreting one Way, an other another Way, have produced the numerous and different Sectaries of *Lutherans*, *Calvinists*, *Anabaptists*, *Independents*, *Quakers*, &c. who by their different Expositions of Holy Scripture, God's unchangeable Word, have fallen into *Hatred*, *Variance*, *Emulations*, *Wrath*, *Strife*, *Seditions*, *Heresies*, *Envyings*, *Murders*, *Revellings*, *and such like*; *of the which I tell you before, as I have told you in time past, that they which do such things, shall not inherit the Kingdom of God*, Gal. 5. 20, 21. *Therefore, Brethren, stand fast, and hold the Traditions which ye have been taught; whether by Word, or our Epistle*, 2 Thes. 2. 15. Whereby, being assured that what the *Apostles preached*, was equally the Word of God with what they writ, we ought to assent both to the written, and unwritten Word of God; because Christ orders to observe *all things whatsoever* (says he to his Apostles, and their Successors) *I have commanded you, and lo I am with you always, even unto the End of the World*, Mat. 28. 19, 20. Whereto as the Apostles were not to live, it must comprehend their Successors, whom he requires all to hear and believe as himself, saying, *He that hears you, hears me; and he that despiseth you, despiseth me*, Luke 10. 16. and cautions all against such

such as teach otherwise, saying, *Beware of false Prophets, which come to you in Sheeps cloathing, but inwardly they are ravening Wolves; ye shall know them by their Fruits*, Mat. 7. 15, 16. by opposing the Doctrine Christ's Church successively taught; the hearing, or following which, for knowing all Points of Faith from Errors, and for learning the Letter and Sense of Holy Scripture, is the Rule *Christ* has prescribed for all to follow, under the Penalty of Damnation, *Mark* 16. 16. Without a stedfast adhering to the Church, we can neither know what is Scripture, nor the true Sense thereof, both which have been from their first Publication committed to the Custody and Delivery of the Church, whose Authority, each should think, is infinitely preferable before any Man's private Judgment, *Knowing this, first, that no Prophecy of the Scripture is of any private Interpretation*, 2 Pet. 1. 20. Especially seeing each Christian professeth, both in the *Nicene* and Apostles Creeds, to believe the *Holy Catholick Church*; which being an Article of Faith, and all Articles of Faith are unchangeable, each so professing, should believe the *Church* to be the most certain Rule and Guide for knowing what Christ has revealed, as necessary to be believed by each Christian for gaining Salvation: which that all Nations might know, Christ sent his Apostles and their Successors to preach and teach all Nations; with those

Teachers

Teachers he promiſed to be, till the World's End, *Mat.* 28. 20. Likewiſe to ſend to them another *Comforter, that he may abide with them for ever, even the Spirit of Truth— which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things into your remembrance, whatſoever I have ſaid unto you,* John 14. 16, 17, 26. *I have yet many things to ſay unto you, but ye cannot bear them now: Howbeit, when the Spirit of Truth is come, he ſhall guide you into all Truth,* John 16. 12, 13. conſequently deliver you from all Error, by effectually directing his Church, which being *the Pillar and Ground of Truth,* 1 Tim. 3. 15. and ſo not liable to Error, and *built upon the Apoſtles, and Prophets, Jeſus Chriſt himſelf being the chief Corner-Stone,* Eph. 2. 20. none that believes *Chriſt,* can think that he will ever permit her to fall: which, ſhould he do, he would be unfaithful to his Promiſe, and a falſifier of his Word; whereto, who aſſents, is guilty of Blaſphemy. *God is not a Man, that he ſhould lye, neither the Son of Man that he ſhould repent. Hath he ſaid it, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good?* Num. 23. 19. *Jeſus Chriſt, the ſame yeſterday, and to-day, and for ever,* Heb. 13. 8. being Truth it ſelf, hath ſaid, *Heaven and Earth ſhall paſs away, but my Words ſhall not paſs away,* Mat. 24. 35. As they ſurely would, if he ſhould not always perform what he ſolemnly

pro-

promiſed, ſaying to *Peter*, *Thou art* Peter, *and upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it.* From whoſe Communion whoſoever ſeparated, have been always conſidered by all Chriſtians (not reputed Hereticks, or Schiſmaticks in their time) as no part of God's Church; in whoſe Communion this Nation, after its Converſion from Infidelity to the Faith of Chriſt by St. *Auguſtin*, continued for nine hundred Years, and might have yet ſo continued, if King *Henry* VIII. in the twenty-ſecond Year of his Reign had not aſſumed both Title and Juriſdiction of the Head of the Church in Spirituals within his Dominions, becauſe the *Pope* would not conſent to divorce him from Queen *Catherine*, with whom he had lived above twenty Years in Marriage, and grant leave to him to marry another, on whom his Heart was reſolutely bent, and forced his Parliament to join with him in an Act to ſettle the Supremacy in the Crown, and not only ſo, but to oblige his Subjects to ſwear to the Lawfulneſs thereof; Which, with the Seizing the Lands and Revenues of ſix hundred forty-five Monaſteries, ninety Colleges, an hundred Hoſpitals, and two thouſand three hundred ſeventy-four Chanteries and free Chappels, opened the Way to the pretended Reformation; which, after *Henry* VIII's Death was carried on by the Duke of *Somerſet*, Uncle, and Governour

to *Edward* the Sixth, who came to the Crown when but ten years Old, and died within ſeven Years after; in whoſe ſhort Reign, his ſaid Uncle made a total Change of Religion in the King's Name; at whoſe Death, all the Changes made in Religion, in his and his Father's Reign, were repealed by Queen *Mary*; after whoſe Death, *Elizabeth*, who was no lawful Heireſs to the Crown, was proclaimed Queen, and by Act of her Parliament, being made Head of the Church, ſhe was to eſtabliſh, there was given to her by the ſaid Act, all ſuch *Spiritual and Eccleſiaſtical Juriſdiction, as by any Spiritual or Eccleſiaſtical Power or Authority, has heretofore been, or may lawfully be exerciſed, or uſed, for the Viſitation of the Eccleſiaſtical State, and Perſons; and for Reformation, Order, and Correction of the ſame, and of all manner of Hereſies, Errors, Schiſms*, &c. *England*, when it ſeparated from the Communion with the *See* of *Rome*, being united to no pre-exiſtent Church, ſet up a new Goſpel, as is manifeſted by her thirty-nine Articles, is ſeparated from all Chriſtian Societies in the World, could ſucceed none, can claim no ordinary Miſſion, nor Power from Chriſt, or his Apoſtles, to preach, to adminiſter Sacraments, nor Authority to be believed to be any part of Chriſt's Church; without which, there can be no true Faith, nor conſequently Salvation, as each profeſſeth in

St. Athanasius's Creed: ***Whosoever will be saved, before all things, it is necessary that he hold the Catholick Faith; which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.*** **Which I wish all would seriously and timely consider.**

FINIS.

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